

The Priest

Edited By Priests For Priests



August, 1957

Currente Calamo	563
Federal School Aid	581
White vs. Black In Africa	586
Is The Good Pagan Lost?	593
In Praise Of Music	603

Have You Found Your Hobby?	609
Why No Greater Progress From Our Masses?	615
Victory At Monte Cassino	617
Code and Cult	621
Book Reviews	626
Correspondence	634

Just off the press

Get Your copy of Emkay's 1958 Candle Catalog



**Emkay
Candles**
CATALOG 127
Purveyors to the Vatican by appointment

SEND NOW for your copy of this handy 28-page reference showing the complete Emkay Church Candle and Accessory selection with latest price listings. Many new items are illustrated and described, including Lumen Christi Sanctuary Lights, the lights with *Rubrical Guarantee* . . . new Easter Vigil Paschal Candles . . . Congregational Candle Kits. Whatever it is, you will find in this book the exact candle for every need — candles at the lowest price consistent with perfect quality . . . candles guaranteed to burn slowly . . . evenly . . . cleanly — As perfect a symbol as a candle can be.

MUENCH-KREUZER Candle Co., Inc.

SYRACUSE 1, N. Y.

New York
Boston

Chicago
New Orleans
Los Angeles



Muench-Kreuzer Candle Co., Inc.
Dept. T-857, Syracuse 1, N. Y.

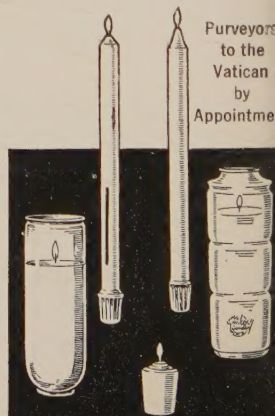
Please send me your new 28-page, completely illustrated, Candle Catalog.

Name

Street

City State

Purveyors
to the
Vatican
by
Appointment





The original

**CROW
WING**

Garment

DESIGNED AND TAILORED
particularly for the clergy

WINTER AND SPRING MODELS

Sui generis primum • Sui generis optimum

New item!

100% wool flannel smoking jacket

For full information and literature, write

CROW WING GARMENTS

P. O. BOX 155 • BRAINERD, MINN.



TWO IMPORTANT YARDSTICKS of Successful Fund Raising

1. Attainment of FINANCIAL Goals

Your best assurance of a financially successful campaign is to entrust its planning and direction to a company with a record of successful fund raising for Catholic parishes and dioceses. Our exclusively Catholic fund raising record shows millions of dollars secured for our clients, with the average collected for campaigns of 90.8% of subscribed amounts.

2. Attainment of SPIRITUAL Goals

Your fund raising activities must be conducted at a level that will create greater harmony among parishioners, greater cooperation in Church affairs, and greater Church Unity. Here, again, we are pleased to display our record of achievement of these intangibles through our insistence on standards in keeping with the dignity of Holy Mother Church.

Our Distinctively Different Methods of Fund Raising are Successful by Both of these Measurements

Your problems can be solved by the application of our techniques . . . techniques developed through field experience to meet successfully the needs of the Catholic Church. We invite you to refer to any Pastor for whom we have conducted campaigns. The records of all our campaigns are available for your information.

WRITE OR TELEPHONE COLLECT
TO ANY OF OUR OFFICES

WESTERN OFFICE

1987 Macon St.
Aurora, Colorado
EMpire 6-1716

MIDWEST OFFICE

821 No. Karlov Ave.
Chicago 51, Ill.
BElmont 5-7055

WEST COAST OFFICE

3450 Geary Blvd.
San Francisco 18, Cal.
SKYline 1-8600



Currente Calamo

Labor Union Monopoly

DONALD Richberg, who first reached national prominence as legal advisor to unions in the twenties and later as head of the NRA under Roosevelt, seems to have done an about-face. He has authored *Labor Union Monopoly* published by Regnery, which takes a very strong anti-union tone all along the line. We have not yet seen the work itself and are relying here on an extended review of it which appeared in *The Wall Street Journal* under the by-line of William Henry Chamberlin, one of our best reporters (we think).

Chamberlin compares Richberg, roughly, to one of those converted commies who finally sees the light and then becomes "strongly critical of what Communism has turned out to be in practise." In any case Richberg has provided a strong indictment of what he calls "the unchecked growth and continuous spread of labor union monopolies," in which he sees "a grave menace to our free economy and our free government."

Richberg is not concerned with the publicity recently turned by Senator McClellan on financial abuses in one big union but with

New Books

St. Cyprian

The Lapsed; The Unity Of The Catholic Church

Translated by Maurice Bévenot, S.J. Volume 25 of *Ancient Christian Writers* contains two pastoral addresses of St. Cyprian. In the first he points out that those who betrayed their faith during the persecution must do penance before they can resume their place among the faithful. In the second address St. Cyprian insists that there is no possible justification for breaking away from the authorities of the Church. \$2.75

Newman's Letters

Edited with Introductions by Derek Stanford and Muriel Spark. Selected correspondence of Newman representing the two halves of his life: letters written from within the Anglican fold, followed by those he wrote as a Catholic. The editors explain and consider the background to Newman's letters in terms of those friends he was addressing, and of the issues of which he spoke. Their desire is to act as commentators rather than apologists. \$4.00

Wherever good books are sold

The
newman
press

WESTMINSTER • MD.

Currente Calamo

the power of union leadership itself. He is impressed mostly by the fact that these are the organizations which spend the largest sums of money to persuade or bulldoze congressmen to vote for their private interests.

Writes Richberg in the boldest terms, "There is grim humor in the constant complaint of the unions against alleged business monopolies, when the only widespread, long-standing and effective monopolies in the business world are those maintained and constantly expanded by labor unions. Their legal exemption from prosecution, combined with a legal expenditure of vast sums of money and an illegal use of physical violence and terrorism, creates for them a monopolistic

power which no business combination could possibly exercise."

Downtrodden

He dismisses as outdated the picture of the labor union as an idealistic but weak organization of downtrodden workers struggling against oppressive power. This may have been true fifty years ago, but now he finds that the situation is the exact reverse. The union is all powerful but the worker is downtrodden for quite another reason. He recalls the old so-called "yellow dog contracts" under which the employees were forbidden to join a labor organization but which were long ago made illegal. He finds now that the individual worker has lost his freedom of choice just as effec-

THE PRIEST

AUGUST, 1957

VOL. 13, NO. 8

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, \$3.00 per year, \$5.00 for two years. To seminarians, \$1.50 per year. Foreign, \$4.00 per year, \$7.00 for two years. To seminarians in foreign countries, \$2.00 per year.

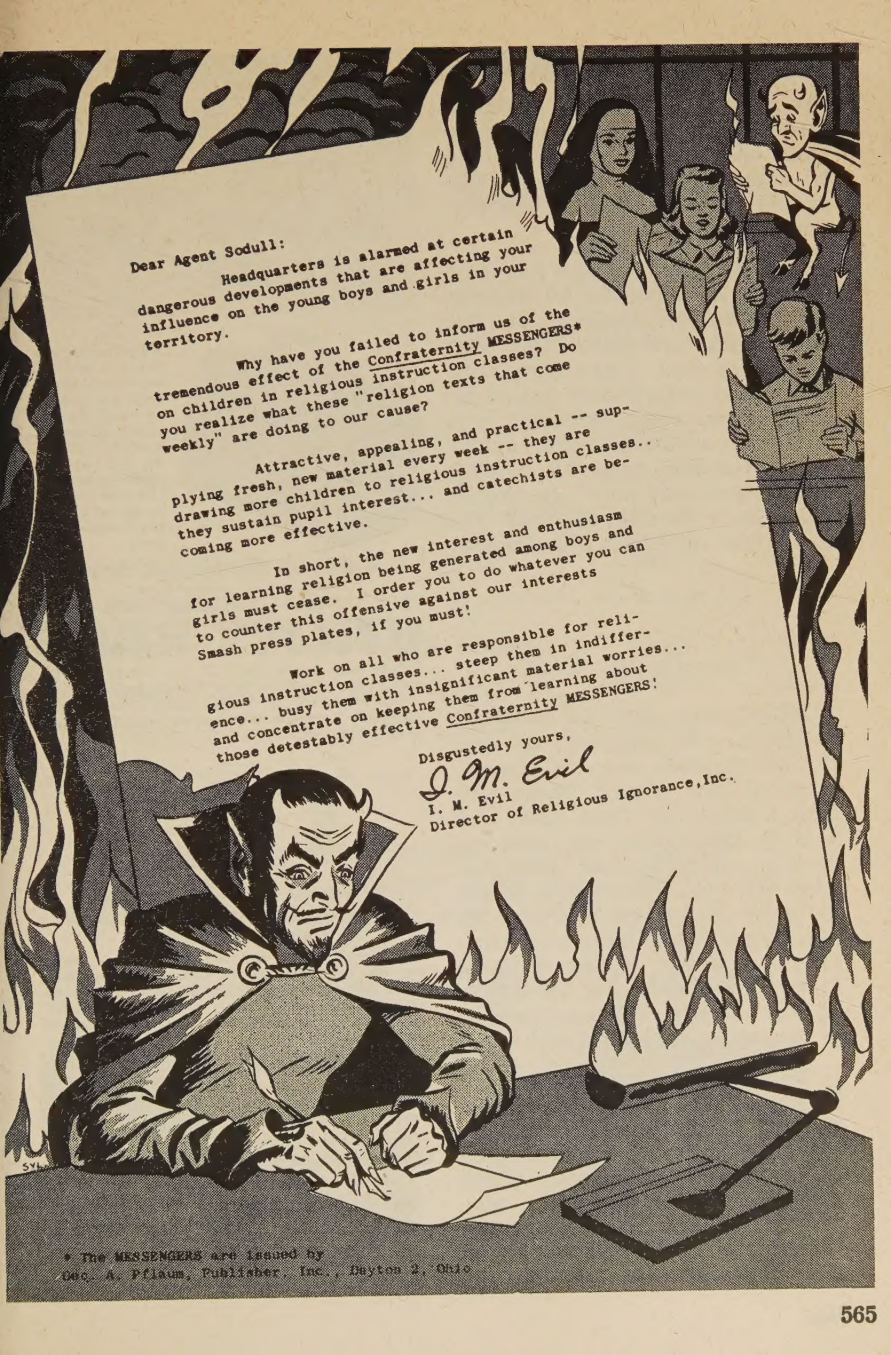
Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.	
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O.	Editors
V. Rev. Paul R. Coyle, J.C.D.	
Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D.	
Rt. Rev. Michael Andrew Chapman	
Rev. John F. Cronin, S.S., Ph.D.	
Rev. Walter J. Schmitz, S.S., M.A., S.T.D.	Associate Editors
F. A. Fink	Business Manager
Martin E. Greven	Advertising Manager
Our Sunday Visitor, Inc.	Publisher

Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.





Dear Agent Sodull:

Headquarters is alarmed at certain dangerous developments that are affecting your influence on the young boys and girls in your territory.

Why have you failed to inform us of the tremendous effect of the Confraternity MESSENGERS* on children in religious instruction classes? Do you realize what these "religion texts that come weekly" are doing to our cause?

Attractive, appealing, and practical -- supplying fresh, new material every week -- they are drawing more children to religious instruction classes... they sustain pupil interest... and catechists are becoming more effective.

In short, the new interest and enthusiasm for learning religion being generated among boys and girls must cease. I order you to do whatever you can to counter this offensive against our interests. Smash press plates, if you must!

Work on all who are responsible for religious instruction classes... steep them in indifference... busy them with insignificant material worries... and concentrate on keeping them from learning about those detestably effective Confraternity MESSENGERS:

Disgustedly yours,

I. M. Evil

I. M. Evil

Director of Religious Ignorance, Inc.

* The MESSENGERS are issued by
Geo. A. Pflaum, Publisher, Inc., Dayton 2, Ohio

Currente Calamo

tively but that it is curtailed through the union shop agreement under which he is forced to be a member, pay dues and submit to the discipline of one particular union.

We cite this book not for judgment on its worth but as evidence of the sort of thinking we felt one might anticipate now that Dave Beck and others have been brought to book. Where will it all end? How much damage will legitimate unionism suffer before the opposition runs its course? This is precisely what we had in mind in a recent editorial. We have only questions, no answers.

The Taipei Riot

THERE have been all kinds of grave commentaries on the riot in Formosa and, we suspect, a lot of axes ground. Those who hate Chiang Kai Chek have had a field day. Those who want no "foreign entanglements" have had their say, also. Others have waxed indignant about this that and the other. One of the most lucid comments, however, comes from a Chinese who writes to the editor of the Seattle Post-Intelligencer in his own inimitable way:

"Peeping at a toweling woman is unjustified. Nothing happens without a cause, although sometimes unexpectedly. Stoning of the American Embassy, which action is of course a misconduct, reflected the indignation toward the court martial's decision. However, the peeping was

Designed
Especially
for the
**active
priest**



Allied builds into these beautiful and extra-useful bags everything to meet the demands of the active life and work of the priest. And they provide you with the most in beauty, dignity, and economy.

You buy direct and save

LIFETIME CONSTRUCTION

UTILITY BAGS

Sturdy and lightweight. Of top grain cowhide. Fully lined. Made to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact: 2 double-duty leather handles. Zipper. Strong lock and key.

Style	Size	Price
1235	11 1/2 x 8 3/4 x 5	\$ 9.00
225	15 x 11 x 7	11.00
1860	17 x 9 1/2 x 12	13.50
2060	20 x 11 1/2 x 12 1/2	19.00

MAN-SIZED WARDROBE GLADSTONES

In genuine Cowhide

Very popular bags because they're very roomy and yet compact. Sturdily constructed on metal frame for durability. Large accessory pocket on one side of center divider; a separate compartment on the other side. Deep interior holds extra large wardrobe.

Style	Size	Color	Price
No. 214	24"	Black	\$16.50
No. 216	26"	Black	\$18.00

**Write for free catalog
of clergymen's travel bags
and brief bags.**

Mail orders shipped the same day received. Add 50¢ shipping and handling charge. Send check or money order. Money back guarantee.

ALLIED BRIEF CASE CO.

186 Fifth Ave., Dept. P-7, N. Y. 10, N. Y.



The 'FAIR SHARE'* way is the BEST way to raise the MONEY you NEED!

THESE FIGURES OF CAMPAIGNS
RECENTLY COMPLETED TELL THE FACTS

	Goal	Obtained
Greater Cincinnati, Ohio, High Schools	\$6,000,000	\$10,350,000
City of Springfield, Illinois, High Schools	1,800,000	1,950,000
Kansas City, Kansas, Blessed Sacrament Church	225,000	260,000*
Massena, New York, St. Joseph's Church	50,000	103,331
Plainview, Minnesota, St. Joachim's Church	85,000	93,905
Portsmouth, Virginia, Church of St. Therese	85,000	98,858
San Antonio, Texas, Holy Rosary Church	150,000	235,000
Tinley Park, Illinois, St. George's Church	200,000	203,606

* Second 'Fair Share' Campaign

Whether the campaign be large or small,
urban or rural, anywhere — the 'Fair Share' Plan*
is adaptable and successful.

CONSULTATION WITHOUT OBLIGATION

THOMAS RICHARD FINN AND ASSOCIATES

15 West Tenth Street
Kansas City 5, Missouri
Telephone: Victor 2-6292



*Reg. U. S. Pat. Off.

BOY

THE CATHOLIC



Buy the BOY in bundle lots...



Published by the Holy Cross Fathers at Notre Dame, Indiana

Currente Calamo

conducted, of course, through the part of the window which was uncovered by the curtain which, at that moment, should be used for the purpose of keeping the feminine secrecy. The curtain may be blamed upon. Had it been pulled tight so that even a most ambitious 'Tom' cannot have a successful 'peeping,' the whole disturbance would not have happened."

(s) Yung-Ping Chen

Confucius has the last say, we think!

Southern Slavery

WE already knew that Yankee slave runners had made most of the money out of the slave trade in the South and continued to do so even though the Constitution banned further importation of slaves in 1807. What we did not know (among other things) and were surprised to learn from *The Life and Times of King Cotton*, by David Cohn, was that freed Negroes themselves owned slaves in turn. Cohn tells us that in 1860, among the 330 Negro tax-payers of Charleston, 130 were listed as possessing 390 slaves.

Free Pipe Organs

DURING his lifetime, Andrew Carnegie gave away a total of 7,689 pipe organs, and yet he was never a habitual churchgoer. In his autobiography he tells with pride how his father arose and left the Presbyterian Church one



in bundle lots
(5 or more copies)
only 15c
per boy per month

48 pages of sports, adventure, stories, and Catholic inspiration.

The BOY counteracts secular influences, helps form the Mind of Christ in your boys—makes them men, makes them Catholic.

Is bundle delivery of the BOY a bother to you?—It saves you 50c on the dollar over home delivered single subscriptions. More important—when you or Sister or the altarboy moderate or redistribute the BOY every month you're your boys' special friend—and you have an apostolic contact.

..keep your boys
close
to you!

Give your boys . . .

**THE MAGAZINE BOYS WANT
THE MAGAZINE BOYS NEED!**

. . . your 6th to 9th graders in parochial and public school, your Knights of the Altar, your choir boys, and scouts.

In bundle lots (5 or more copies)
only 15c a copy, \$1.50 per boy
per year . . .

**The Catholic Boy
Notre Dame, Indiana**

O. K., send me ☐ copies

Name

Church

St. & No.

City, Zone, State

Currente Calamo

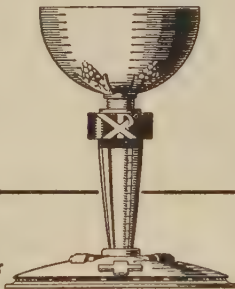
day when the minister preached the doctrine of infant damnation. Andrew's father was a devout Christian but he could not swallow the Calvinistic doctrines. In Andrew's words: "My father believed that all sects were agencies for good. He had discovered that theologists were many, but religion was one." Andrew's mother had Unitarian leanings but did not attend any church.

According to Marshall Bidwell, organist of Carnegie Institute, when the Carnegies left Scotland for America and joined their relatives in Pittsburgh's Northside (then the Diocese of Allegheny), Andrew's father attended the meetings of the Swedenborgian Society. So at the age of 13 in old Allegheny, Andrew's musical

education began in the small choir of the Swedenborgian Church. (Students of comparative religion will be interested to know that the Jehovah's Witnesses originated in the same spot—Northside Pittsburgh or "Allegheny," as it was then called.) Young Carnegie served as librarian and sang in the choir. It was here that his musical taste was aroused. In the appendix of the hymnal were excerpts from oratorios and this whetted his appetite for the classics. It was quite a departure from the dull psalm-singing of the Scotch Presbyterians.

Altogether 7,689

It was in 1873 that Mr. Carnegie presented this church with the first of the 7,689 organs he



STERLING SILVER CHALICES

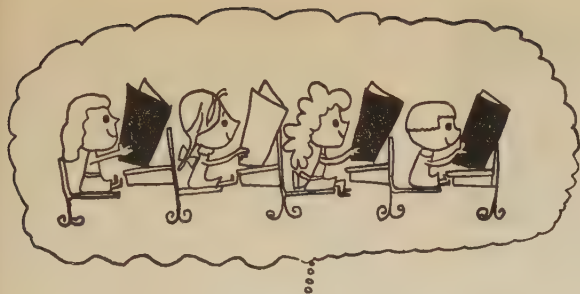
Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from \$125.

Write for our
Catalog

SHREVE'S

SAN FRANCISCO 8
CALIFORNIA

Established 1852



*120 More Children
This Fall?*

*And 250 More
NEXT YEAR?*

*We'll Have to
Build A New
School! But How?*

*That's Right . . .
LAWSON
ASSOCIATES.*

*They Have More
Successful Catholic
School Campaigns
Than Any Other
Firm*

LAWSON



inc.

ASSOCIATES

FUND RAISING COUNSEL

ROCKVILLE CENTRE, N. Y.



**Be comfortable with
OUR PATENTED
ATTACH-A-COLLAR®
"T-SHIRT"**

Your collar attaches easily, firmly, comfortably. Only the clerical collar is exposed when outer garment is worn. Nylon reinforced neckband for permanent shape.

Small—Medium—Large—Extra Large
3 for 3.95 \$1.50 each

Neckband Shirts
HIGH COUNT (136x60)

Lustrous Finish

Combed

Broadcloth

Sanforized

Mercerized

Pearl Buttons

Sizes 14-18

Sleeves 32-35



White 3 for 11.25

Plain or French cuffs **3.90 ea.**

Black 3 for 13.75

Fly front—plain cuffs **4.75 ea.**

Rabat Vests — Clergy and
Altar Boys' Vestments

**MAIL ORDERS ACCEPTED
ON OPEN ACCOUNT.**

Money-Back Guarantee

M. H. Pierce & Co.
Dept. P. Port Chester, N. Y.

MANUFACTURERS OF SHIRTS
FOR THE CLERGY
SEND FOR CATALOG

Currente Calamo

was to give away in his lifetime. His relatives asked him for money to build a new church, but he felt that a congregation of less than 100 did not need a new building. Instead, he gave an organ costing \$2,000 and said, "I would rather vouch for what an organ would say than what the minister in the pulpit would say."

The pipes of this organ were taller than the roof so that the ceiling had to be raised and it was a standing joke that Carnegie's gift had "blown the roof off the church."

News of this gift spread far and wide. It wasn't long before applications from other churches began to pour in. Thus was begun the provision for purchase of organs in churches all over the English-speaking world. Applications received from churches in the United States and Canada alone ran as high as 2,250 in a year. Of the 7,689 churches receiving help, 4,092 were in the United States and 1,351 scattered throughout Pennsylvania, with more than 40 in Allegheny County where most of the Carnegie mills were located. St. Paul's Cathedral in Pittsburgh had one of these early gift organs. The total cost of all the organs was \$6,248,000.

Back in the Scottish Highlands, charges were made that Mr. Carnegie was demoralizing Christian worship by giving organs to churches. To this day some Scotch Presbyterians denounce as wicked any attempt to worship God with "a kist fu' o' whistles" instead of using the human, God-given voice.

But after that the canny Car-

Currente Calamo

negie decided that he should require a partner in sin and therefore asked each congregation to pay one-half the cost of the desired new organ.

Redressing The Balance

HARVEY S. Firestone, Jr., chairman of the Firestone Tire and Rubber Company, in a speech last Fall to the Los Angeles Chamber of Commerce, made at least one observation that is worth repeating here. We say worth repeating because there is an element in our midst which seems particularly to delight in running down the U. S. on every possible score. No one maintains that we do not have a long way to go towards realizing

social justice but we are not quite so black as we are painted.

Firestone made this point, among others, which we had not seen before ourselves with equal clarity. While we have frequently criticized American education in our pages, it is still not without significance that with less than 7% of the population of the world we have more young people in high schools and colleges, more musical and literary organizations, more distribution of the written and spoken word than all of the other 93% combined.

Likewise of interest was his remark (and our readers may make their qualifications *ad nutum*) that we do hold a position of moral and spiritual leadership. We have

A Life Income Investment

Invest through our

MISSION CONTRACT

A good way of aiding charity
and receiving a reasonable

INTEREST FOR LIFE

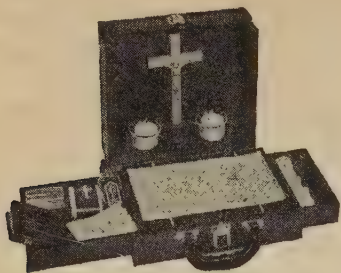
for details, write to

REV. FATHER RALPH, Nat'l Dir.

S.V.D. CATHOLIC UNIVERSITIES

316 N. Michigan Ave.

Chicago 1, Ill.



"SACRA-KIT"

Reg. Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use in HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- Case equipped with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and special ablution cup. Space is provided for your own Stole and Ritual.
- Priced at \$29.75, postpaid in U.S.A. when payment is sent with order.
- MONEY - BACK GUARANTEE that you'll like it.

Write to:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

**Or order through your
local church goods dealer**

Currente Calamo

more hospitals, more charitable institutions and, probably, more churches per capita than any other country. After fighting and winning two world wars at a staggering cost, we gained neither additional territory nor domination over any other country.

Our economic superiority is an admitted fact which is patient of various interpretations, not all of them necessarily favorable. Still, not lightly to be dismissed is the fact that we enjoy a superabundance of material possessions at least most of which stem from our financial way of life. When the chips were down, like it or not, it was free-enterprise America which turned out more war materials than all the rest of the allied nations combined. Companies which had previously fought each other tooth and nail pooled their resources to constitute a smooth working team which many times multiplied its output. Then there is the question of how much money and goods we continually disburse to nations all over the world . . .

We trust that all this is not a simple patting of oneself on the back or some kind of narrow jingoism. We are only trying to redress the balance.

'Comprendistine?'

WE noted an interesting item in Meyer Berger's column *About New York* which appears daily in the *New York Times*. In fact, we might add that the column is itself interesting. But this concerns the use of Latin in the modern topsyturvy world.

Berger tells us that, of all

ELIMINATE LABOR PROBLEM

of ringing bells by hand

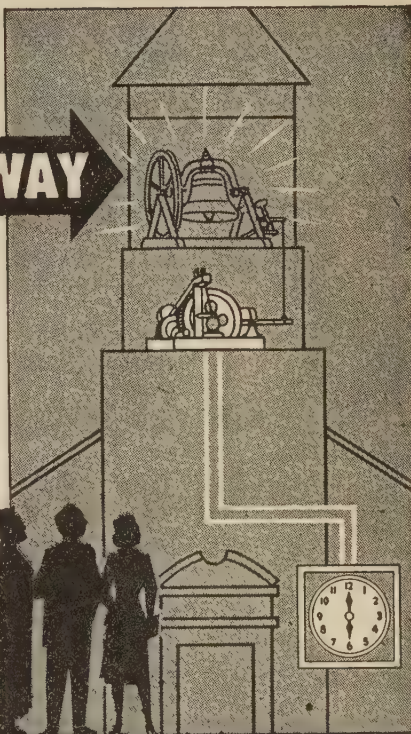
**Ring Angelus
Automatically**

THE VERDIN WAY

Ring the Angelus reminds your congregation of Church and prayer. You can do this automatically with Verdin Angelus Ringers without touching a bell rope. Angelus rings accurately . . . on time . . . three times a day. Present bells can be used. Write today for catalog and full details.

THE I. T. VERDIN COMPANY
555 Dandridge Street
Cincinnati 10, Ohio

NEW CAST BRONZE BELLS



VERDIN

AUTOMATIC ANGELUS RINGERS

Currente Calamo

things, Latin has been quite helpful in dealing with the poor Hungarians who have sought refuge on our shores. Often enough we do not know Hungarian and the victims of Russia's vengeance do not know English. In most cases, probably, one can settle upon French or German as common ground; but not always.

When International House was opened to forty Hungarian refugees through the good offices of the Ford Foundation recently, a certain Miss Alcine Guilfoyle was at the reception desk. A scholarly looking refugee came to her with a meal pass, a disk, in his fingers. It was plain that he wondered what it was, but he knew no

English and Miss Guilfoyle knew no German or Hungarian. She tried Latin: "Lege vostra nama in ista ligna. Cum volistis edere monstrate hoc. Comprendistine?" The man's face brightened. "Bene," he said, "bene."

Yes, this is an exact transliteration of Mr. Berger's column. The Latin struck us as strange too. But it served its purpose. According to Mr. Berger it is to be translated: "Sign your name on this line," etc. etc.

Personalia

AS an appendage to a business letter, one of our correspond-

Boiler **EXPLOSION** Insurance

25% DISCOUNT

- 2 inspections each year by trained engineers
- Broad form coverage
- Automatic coverage on new equipment
- Written through largest boiler insurance company

Get a free quotation before the heating season begins

CONTACT

CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA

A non-profit self-insurance fund for Catholic Church properties

BOX 1155

OMAHA 1, NEBRASKA

REPEAT PERFORMANCE!



Omaha parish nets \$287,000 in 1954 . \$250,000 in '57.

Holy Name Parish, Omaha, Nebraska, concluded a second fund-raising campaign in June. This campaign netted \$250,000 in four weeks. This is an amazing record because just three years earlier, they had raised \$287,000 in only eight weeks!

The success of these two fund-raising campaigns was attributed to the professional guidance of the Charles J. Francis Company.

The professional fund-raising directors of the Charles J. Francis Company aim for accomplishment of the goal before a campaign gets underway. A detailed analysis is made of a parish's fund-raising potential and financial requirements. This scientific approach assures setting a realistic goal.

The Company's exclusive FEE REFUND PROVISION provides insurance against campaign failure. Every Charles J. Francis campaign contract includes the protection of the FEE REFUND PROVISION, which provides for a proportionate reduction in fee in cases where the goal is not attained.

Write for free information on our GUARANTEED GOALS PLUS CLIENT DIVIDENDS PROGRAM.

We have directors located throughout the United States. They will be glad to meet with you and discuss your requirements, without cost or obligation.

Charles J. Francis Company

FUND RAISING • PUBLIC RELATIONS

4526 The Paseo—Room 3
Kansas City 4, Missouri

1284 Mission Street
San Francisco 18, California

**CHOOSE A
GREETING FROM CARMEL
HANDSOME, ENGRAVED
CHRISTMAS CARDS**

designed to serve the choice of Priests by the Carmelite Nuns. Raised gold and colors on finest stock. Variety of styles and sizes. Prices 10c to 35c.

SPECIAL FREE OFFER TO PRIESTS OF ENGRAVED CHRISTMAS MASS REMEMBRANCE ENCLOSURE with each card. Name imprinted if desired. Write for illustrated booklet.

CARMELITE MONASTERY

1740 Newburg Rd., Louisville 5, Ky.

Please send me free booklet of Christmas Cards.

Name

Address

City Zone

State

Position Wanted

**ORGANIST
CHOIRMASTER**

Ten years experience: liturgical, nonliturgical, mixed, adult and junior choirs. Teaching experience: piano, organ, theory, appreciation and chorus. Can sing daily Masses. Address, references: 25 Stratford Road, New-Britain, Conn., or 6 Cairns Avenue, Granby, Que., Canada. Can speak both English and French.

Currente Calamo

ents added this little bit that did a lot for our personal morale. That noise you hear is the sound of our slapping ourselves on the back.

"As for the magazine itself, no greater tribute to you (gripe to us) is the fact that it no sooner lands in our "rec" room than one of the padres swipes it for a day or two. No sooner does it return than it's gone again. I don't want to miss an issue, so I got permission to subscribe for a personal copy.

"For Pete's sake keep up the intimate informality. It seems to me we all feel the need to read a professional magazine, none is as informative and enjoyable and eminently readable as **THE PRIEST**. God Almighty alone knows the good it does."

Much earlier still a European subscriber took a swipe at us — to continue in the intimate and informal style. He took serious exception to one of our articles and was eloquent in expressing his dissent. As a mater of course, we ran his letter also. Here is his reaction.

"I have just received another issue of **THE PRIEST** and was astonished to find my 'protest' in print. Had I intended it for publication it would certainly have been couched in milder terms. Else I would have sent it directly to the author. At the same time it is a tribute to American taste and tradition to say that probably no editor on this side would pass such a condemnation."

Up today, down tomorrow.



Life insurance for priests?

When does a priest need life insurance? Whenever there are close relatives or an institution in whose support he is interested. Lay brothers in the teaching profession have similar needs and are equally eligible for all MLCU policies.

And life insurance represents one of the most secure savings plans available today — a sure way to build a future based on a guaranteed return of dollars and cents regardless of a fluctuating economy. Ministers Life & Casualty Union offers special life insurance plans which entitle you to lower rates because you are a preferred risk!

For example: A \$1,000 Ordinary Life policy taken at age 30 will, at age 60, have a cash value of \$486 which may be used as you see fit. And it's so easy to get insurance protection under any of the MLCU plans. Providing you have a good health record, policies under \$5,000 are issued without medical examination. All you have to do is fill out the coupon at the bottom, sign it and mail it. Indicate the type of policy in which you are interested and complete information and an application will be sent immediately. So, since you are a preferred risk, take advantage today—no obligation of course!

THE MINISTERS LIFE & CASUALTY UNION

(Legal Reserve Non-Assessable Life Insurance)

117 10 Ministers Life Bldg., Minneapolis 16, Minn.

In Canada: 30 Bloor St. W., Toronto 5, Ontario

Please send me information on Ordinary Life ☐ Endowment ☐

Name

Address

Date of Birth Catholic Order



M
W
O

NO FANFARE . . .

NO FUSS . . .

**Just Dependable,
Satisfying Service**

in Catholic Fund Raising

MAHONEY, WIELERT & O'BRIEN

280 MADISON AVENUE, NEW YORK 16, N. Y.

Murray Hill 9-7891-2

THE PRIEST

THE PRIEST

AUGUST, 1957

VOL. 13, NO. 8

Editorial Comment

Federal School Aid

IN last month's editorial we called to your attention the persistent inclination on the part of all too many educators to act as social reformers, statesmen, self-appointed leaders in national affairs and, de facto, effective but occult, practising politicians (a word they would hardly countenance). The editorial was occasioned by a relatively harmless incident, an attempt to brainwash grammar school children, to swing them and ultimately their elders over to the cause of a highway program backed by government funds.

One might well wonder what this business had to do with the curriculum of a grammar school. Of course, in reality it has nothing to do with it. It can be understood only if one understands the new crusader's zeal of many a modern teacher (as noted therein) to create a brave new world out of his dreams: a world where government is supreme, where the 48 states, like the Marxian state,

wither away and some enigmatic native variety of a dictatorship of the proletariat supplants them. These men are not Communists, let that be understood, at least not in 1957, whatever they were in 1936. They are, rather, socialists of some vague emotional persuasion in an era when it is becoming more and more difficult to say precisely what socialism is. They resemble Rousseau more than Marx, though the latter has left his own unmistakable brand upon them.

Complicated Issue

It is the felt presence of this powerful minority strategically situated in great universities and important offices in both the nation and the individual states that highly complicates the otherwise fairly simple issue of federal aid for school construction. Everyone is in favor of bigger and better schools even though, currently, a lot of educators are puzzled about the purpose of education

itself. We have had plenty of federal aid in the past and probably from the beginning. The existence of dozens of land-grant colleges dating from the last century and beyond makes it clear that federal aid *can* work, for the simple fact is that it has in numerous instances. Nor would any theologian dream of denying the theoretical right and duty of the nation to supplement the weaknesses of any lesser body within it. Recent encyclicals have clearly highlighted this bit of traditional scholasticism. The problem at hand becomes one of estimating the forces at work, the powers behind the scenes, the real basic issues beneath the surface appearances. It is a problem of prudence.

The first question would seem to be: Do the schools need aid? How much aid? Here, opinions are divided. Mr. Eisenhower, in his message to Congress on the school program, reported, "It cannot now be said, realistically, that the States and communities will meet the need." But this is to assume the need while at the same time proposing federal grants for school construction at the rate of \$325 million for four years, a total of \$1.3 billion; authorization of \$750 million over four years for federal purchase of local school construction bonds when school districts cannot market them at reasonable interest rates.

The thing that struck us here

was that school bonds are being marketed at reasonable interest rates; for a nine month period ending this last March 31, school bonds totaling \$1.5 billion were sold by states and local communities.

The Great Calamity

But to return to the question of the need, *Time* summarized the situation recently by denying that the defeat of President Eisenhower's school program would be the great calamity which its backers proclaim: "Though the nation as a whole," it reported, "must keep building classrooms faster than ever before, a surprisingly big proportion of the states do not need — or do not want — any help from the Government." The state in the worst situation seems to be Alabama: 726 schools had no artificial light, 960 no water, 375 no toilets. In Kentucky 200,000 children now go to schools with no inside plumbing or central heating. We were particularly surprised to note in *Time's* survey that Pawtucket, Rhode Island recently had to close temporarily nine out of 23 schools as too dangerous to use. This is indeed lamentable. There is need somewhere; but this is not to settle out of hand the question assumed by the President that the need must be met by the federal government.

A group called the Utah Committee on Education came to the conclusion that "all foreseeable school building needs

can be met from existing sources of revenue." In Wyoming, at least some educators admit that the state may be able to take care of its own needs. *Time* quoted superintendent Velma Linford: "Yes, we are able, but I'm not sure we'll do it." This will probably raise the question in your mind, as it did in ours, how many of the able will. Commissioner of education H. Grant Vest has "not the remotest doubt that Colorado can build all we need without recourse to federal aid." Another point surely to be kept in mind is that carefully noted by Superintendent of Schools, Wilbur Young, in the teeth of the opposition of the powerful Indiana State Teachers Association: "We can do it better, we can do it cheaper, and surrender none of our rights in the process."

The Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia, took the time and trouble and care to check through the almost innumerable sets of figures quoted by groups of educators, drew out their sometimes hidden implications and concluded that the estimates are a "jungle of guesswork." "No one disputes the facts," he concedes, but he asks, "will someone please assemble the facts?" We regret that lack of space forbids that we quote his entire article as it appeared in *The Catholic Standard and Times* and as it

was reproduced by *Our Sunday Visitor*.

The sad fact is that we do not yet have the facts! We have professional educators screaming for federal aid; we have local informed people announcing that states can care for their own obligations, if only they will do so; we have evidence of large sums of money having been raised successfully through normal business channels and routine bond issues. We certainly do not find it established that the federal government must rush in without further ado.

Nothing Terminates

Of course, says the President, the government will gracefully step out once the emergency is ended. This, at least, has been established over and over again: that the government never steps out till it is stepped on by an irate electorate. Even President Eisenhower's fellow-Republican felt it necessary to disagree with the Boss: "My practical knowledge of Washington leads me to the conclusion that nothing terminates in four years. And I have never seen the federal Government contribute money without wanting to exercise control."

You may be sure that it is always the threat of government control that worries us. The late Msgr. George Johnson of Catholic University told his classes many memorable things which he drew from his long

experience and his uncommon sense; but one of them that still stands out most clearly in our memory from those schooldays of long ago was his reiterated warning that power follows money, and that he who picks up the tab calls the tune. We believe that the years have proved him to be something of a prophet; but, at the time, we adolescents were inclined to think he must have been talking about some other country or about merely theoretical matters without much practical import. The practical import now stands in clear light and the scene is the U.S.A.

In a long detailed survey last March the *Wall Street Journal* concluded that while educators throughout the country "are looking with favor at possible federal aid to schools" they "are insistent that grants come with no strings attached." The two views, it seems to us, are very nearly incompatible today.

Thus it was that we felt Alabama's state superintendent of education, Dr. A. R. Meadows, though faced with the very real problem we mentioned earlier, was either whistling to keep his courage up or else so anguished over his pressing needs that he failed to appreciate the dangers of the federal threat. "Not to have federal aid to education doesn't make sense," said he. "The federal Government puts up money for roads, bridges and houses. We send money to the rest of the world when our

own school children are not adequately housed. Personally, I don't think federal aid will mean federal control. If (such control) is written into the bill, I don't think it will pass Congress. If it does pass Congress, we won't use it."

'Controls Inevitably'

We were pleased to see that in the survey of the *Journal* the words "federal control" popped up in the arguments of almost every school official opposed to aid from Uncle Sam. But here, against Dr. Meadows, we found ourselves in full agreement with Mrs. Edith K. Stafford, president of the Los Angeles Board of Education: "They say there won't be controls, but there will be, inevitably. It wouldn't be practical for the federal Government to give out all that money unless it also controlled the use of the money. From a financial point of view, California would be better off to keep our dollars here because we would have to pay out more to support a federal program than we would receive in return."

Mrs. Stafford's last point, that contributions would exceed returns, should be one to interest possibly not school administrators but tax payers and local legislators. We doubt that this has been sufficiently considered by the man who pays the bill and who perhaps lackadassically pages through his daily paper.

If such a federal-aid bill

should pass, all the states would get construction grants but by no means all the states would profit. The very states which have already established a school system would, in a sense, be penalized, at least they would get less in government grants than their citizens paid in taxes. Within states, some of the big cities would fare badly. Pittsburgh, a relatively wealthy community, qualifies for very little from its own state's present aid-and-equalization program and probably would receive nothing in the way of federal-aid grants. "It's relatively easy for the federal or state government to impose new taxes and collect them," said its superintendent of schools, "but it is difficult for us in Pittsburgh to tap the wealth for educational purposes or get new sources of revenue." The plaint of the state superintendent of California is hardly without relevance. Said Dr. Roy Simpson, "The Government gives no credit to states that have helped themselves. This is not fair."

Assemble the Facts?

We could go on and on but there is no point to it; we would

merely be adding further evidence, no longer needed, to illustrate that the whole case for federal aid is "a jungle of guesswork." We would simply be repeating one way or another Archbishop O'Hara's pointed question, "Will someone please assemble the facts?" If we may be permitted to quote ourselves to the same effect, "The sad fact is that we do not have the facts." What we have is a bunch of little pieces that belong to a national jigsaw puzzle picture.

A few things, only, are clear. There are those who scream for federal aid because for them it stands for eventual federal control (as well it may). There are those who plead for federal funds because they have no funds of their own — and why shouldn't they get such funds? There are those who do not want legitimate government intervention in local affairs — and these are simply wrong philosophically and theologically. There are various other views, of course. Who is right and who is wrong? We wish to know.

We wish also we could enjoy the personal certitude of President Eisenhower.—G.J.G.

School Construction

Private school construction cost \$51,000,000 during July, making the total January-July-1954 expenditure \$295,000,000, a rise of 31 per cent over January-July of 1953. Between the same two periods, expenditures for public school building increased 19 per cent, to \$1,146,000,000.—**Catholic Educational Review.**

White vs. Black In Africa

Finbar Synnott, O.P.

*Vexing problems with
no solution*

SOUTH Africa is a small country, and yet it has been much in the news since the last war. Its most celebrated son, Jan Smuts, who did so much to inspire the UN and form its principles, was also one of the first statesmen to suffer a reverse and a humiliation at the UN on this matter of race relations. The request for this article specified that the background of the problem should be given, for while we have much journalistic knowledge of each other's countries in the modern world, we often have little knowledge of each other's essential history and civics. In case what follows sounds didactic I wish to confess for myself that it was not until I was about thirty years old that I discovered the American Civil War, although I had done history beyond the matriculation stage; and that to this day I have not been able to fathom how an American President is elected, and may be of a different party to the majority in legislature. There are equal mysteries in South Africa.

It was in the sixteenth century that the colonization of Africa began on its present lines. Arabs, Indians, Chinese,

Romans, Greeks and others had visited it, but left little impression, except here and there a deserted town, fort, or mine. It remained the Dark Continent, more especially south of the Sahara. The date of the colonizing movement's beginnings is significant, since it coincides with the intense development of Protestantism and nationalism in Europe. If Christopher Dawson can write today that the great phenomenon among the colored peoples of the earth is Nationalism, it is largely to be connected with this fact.

European Influence

Portuguese and Dutch, British and Danes and Germans and Frenchmen swarmed over Africa. Only in the last hundred years have the spheres of Colonial influence set clearly, and in the last twenty have arisen doubts as to whether any of them will last. South of the Sahara there are three main systems of colonial development. First of all the French in the Northwest, and to a large extent the Portuguese in their twin colonies of Angola and Mozambique, have what might be called the Roman theory of absorbing new countries into the influence of the old: by the communication of "citizenship" of the mother country. They

Father Synnott is at work in the Transvaal.

impose their laws and culture on the colonies, but by sharing.

In principle, an African who is literate and with a certain standard of the parent culture, can become anything in the whole "France at home and overseas," just as a Syrian or an African could become a Roman official or grandee—even an emperor. African deputies sit in the French assembly. Portuguese African subjects call themselves Portuguese — proudly, to date.

It is interesting to notice that these more Catholic influences have created no hard color bar, nor has Belgium in its Congo dependency, although the general administration system of the latter is more like the English colonial system. But the French-Portuguese system still suffers from the European haughtiness of the last centuries. Progress is associated with progress in the French or Portuguese culture, rather than in a specifically African culture. The Portuguese at first even forbade the committing of the local languages to print, although they have modified this. Now the general coming-of-age movement in Africa is challenging all European overlordship, and in addition the color-bar system of British and Dutch administration has raised a sense of African nationalism and of African solidarity all over the continent, which will make this Latin manner of opening up Africa more diffi-

cult. Africans now want to be African.

British Trusteeship

The British principle in West, Central, and to a large extent in East Africa, is totally different. It is that the countries are being administered to be put on their feet and become African states. The Colonial Office can not keep unswervingly to the policy of the paramountcy of African interests on account of pressure from white settlers, few as the latter are. Nyasaland, against its will, was handed over to become part of the Rhodesian Federation. The white settlers and Asiatics in Kenya have forced the new idea of the multi-racial state, giving the settlers power for a period ahead.

But this idea of "indirect rule" through native chiefs and authorities, watched over by commissioners, while the process of education and development goes forward, is of immense importance. Since the last war the whole idea of colonial occupation has been challenged. The UN Trust territories have been told to expect independence, and the principle that people have a right to self-government even if not technologically equal to European standards is now taken for granted. The actual formation of independent African states in West Africa, alongside the American-supported experiment of Liberia, has given immense impetus

to African nationalism and self-confidence South of the Sahara. The Zulu in South Africa, or the Nyasaland, feels rightly that he is the same type of man as he who is being admitted by the European powers to be capable of self-government and entry into the community of nations, while in South Africa or in the Rhodesian Federation he is being kept in a wholly subject state. South African native papers quote what is happening in the Gold Coast much more than the remote news that an African further North can become an equal citizen of France, or the happenings in Egypt.

In Black Africa

I have taken Africa South of the Sahara as the sphere into which South African race relations must be fitted, for Africa North of the great desert is not the real black Africa, but belongs more to the grouping of the Arabic and Mohammedan peoples. But such divisions are only approximations. To assess South Africa's situation one must remember not only the equalitarian and independence movements in "black" Africa, and the whole world movement, but also the thrust down from Egypt. It is clear enough that Russia is using Mohammedanism to try and gain an empire in Africa, vicariously at first, through this anti-Christian force, and in the name of the liberation of colored peoples from European influence.

Mohammedanism has extended far south of the Sahara into Negro Africa, and is identifying itself with the nationalist movement, Egypt being the link with the Arab and Eastern Mohammedan world. There are of course in Africa a large number of Mohammedan Indians, in East Africa particularly. And, however uneasily associated with Mohammedans in other ways, an equally large number of Hindu Indians all down the East Coast and into South Africa are at least in common cause with the Mohammedan movement in the desire to shake the colored world free from Western dominion.

The extent of this Indian ingress into Africa can be judged by the fact that in South Africa alone they number nearly 100,000. In Nyasaland they hold several seats in the Council, and in the East they are so strong that a recent rumor had it that Britain was proposing to sell Kenya to India.

It is into this Africa that the third manner of colonial settlement, that of South Africa and Rhodesia, has to be fitted. It differs from the northern British areas in that the idea is to make this part of the continent, which is more or less temperate and suited to white occupation, a White Man's Home. Dutch and British settlers came, followed by growing numbers of all the European Nationalities. Not only have the Cape Dutch,

called Afrikaners, (which means Africans), a new culture and habits, which make it impossible for them to visualize a return to Europe, but even the English-speaking South African has become a new type, as different from the Englishman as is the Australian.

This article is about South Africa, but it is worth remarking that the difference between South Africa and Rhodesia is much less than appears. At least those overseas would do well to suspend judgment for some years about it, for although the constitution of the Central African Federation is verbally much more liberal than South Africa, the Federation was forced on unwilling natives, and is already showing signs of cracking. The fundamental fact, that both are settler countries, settled by people who will not mix with colored peoples, is there in both cases.

The English-speaking South African also, although he uses a very different language from the Afrikaners, shows much the same attitude when it comes to the actual question of allowing a dark-skinned man to achieve any equalization with him, economically or politically, in this country where he is proposing to stay. The Patons and Huddlestons do not represent the majority, only a very small minority, which has not even one representative in parliament.

Furthermore, it must be remembered by those whose Anglo-Saxon affiliations in culture might make them ready to blame the Dutch element for South Africa's racial tensions, that no South African administration could last a year were it not supported by English and American money, buying the gold upon which the country chiefly lives, and investing enormous capital in industry here. This money may be invested by individual capitalists, but it can only be done with the agreement of the (democratically elected) Governments of Britain and the United States.

The Great Black Majority

The position in South Africa is that about two million of these settlers of European stock are spread over the whole country among about eight or nine million native Africans and about a million people of mixed blood, called "Coloreds" in South Africa. If civil rights are given to non-Europeans, particularly to the Africans who are more than half still living in a primitive tribal state and not yet Christian, then long before most of them have achieved anything like European standards, they will swamp the vote. Americans should remember this.

There is a vast difference between giving civil rights to a Negro people only one-tenth of your population, and giving them to one four times your

European population. All population statistics and predictions imply that this ratio will last for a very long time to come. Nor is there any way of fixing qualifications for the vote on a common system which could impede the swamping by African numbers, since pressure is cumulative in such matters once the way is opened. The Anglo-Dutch population will not face this, since it inevitably means a "coffee-colored state." And there are just enough common-sense reasons to make them feel that their race exclusiveness and selfishness are justified.

The South African economy is a very delicate thing. The country and its great industrial towns have been built up on gold mines and its buying power, even for food, depends up to 60 per cent on keeping the highly rationalized gold-producing system intact. Not only is the land poor and unfertile in vast areas and subject to hazards of drought, and locusts, and hail and floods, but the western desert is encroaching on it even now. The country needs not only European experience and international contacts to keep going, but the very best of them.

To let the African take charge, therefore, is quite a different matter from letting him take charge of a land of simple economy like Nigeria or Uganda. It might easily mean his and the white settlers' annihi-

lation. For the social-race reason, and for the economic reason, the whites are determined to hold on to exclusive political power for an indefinite period. It is not just a system of Malan or Strijdom, it is the system of the country, under Smuts before them, which they have only rationalized and fixed.

Victims of the System

The Africans, and Coloreds and Indians who are here in much the same position, suffer under this system in two ways. First of all they suffer in the refusal of political rights which their cousins in Africa and the East are attaining. Although a large proportion are illiterate and primitive, there are also thousands who are well, even highly educated—doctors, lawyers, school teachers teaching in and organizing high schools. At any given moment about one thousand at least are studying for degrees, and there is that intense student life among them which is nowadays the prelude to political maturity.

In addition to the book-education process there are the men who have built themselves up into building contractors and businessmen, mechanics and administrators and political leaders, and a growing artisan and official class, men who are settled in the life of industrial towns and read news from all over the world. But these are all kept on separate

voters' rolls, with their primitive brethren, and have no real influence in political matters at all. If they protest too strongly they are "named," and forbidden to take any part in public life, as many of the chief native leaders have been named, for "Statutory Communism," i.e., not Communism, but agitation to upset the presently established system of the country.

Even more seriously they suffer in direct ways that their lack of political or industrial organizational rights makes them powerless to prevent. Under the system of discriminatory laws, protecting the whites socially and economically, they are prohibited from free movement to different areas seeking work, or bringing their families to town work-areas until they have worked ten or fifteen years in one place, or obtaining property in white areas.

Their family life is wrecked by this migratory labor system. Not being permitted industrial organization, they are underpaid, living at a very low standard in towns which have, for Europeans, American standards of living. Their mental frustration and despair are extreme. Youth, forbidden higher functions in life after education has given the taste for them, turns to delinquency and gangsterism. All ordinary democratic means of redress are closed to them, and even in the Courts they are at a permanent disad-

vantage. The racial tension makes harsh the situation which is always found where one group of humans with all political power rules over another which has none.

The Attitude of the Church

The editor of *THE PRIEST* asked for the background of South African problems in this article, rather than theories. I have tried here to show that which has not been brought out so much in books which have reached and stirred the English speaking world: the problem for the European, and how he finds justification for his conscience; and the problem for South Africa of its general African surroundings; as well as the fact of the sufferings of the natives. A word must be said as to the attitude of the Church and possibilities for the future.

First of all, it must be remembered that South Africa is only about seven or eight per cent Catholic, either side of the color-bar. The Church is not likely, therefore, to sew a new patch on an old garment, demand the acceptance of a Catholic attitude to race in people who have not Catholic principles. It would be ineffective, both for lack of numbers and political pressure, and since it is always ineffective to force a social principle on people morally unprepared for it, and it even leads to violent reactions.

Nor is the Church likely to agitate in any manner that

might precipitate the awesome form of violence a racial civil war would produce here. On the other hand there are requirements of natural justice which no man can escape, and the penalty of denying them is that of the "sins crying to heaven for vengeance." Retribution usually follows rapidly even in this life. It is not justice to keep a more numerous people without citizen rights among a less numerous people, simply because of a preference of the latter, in this case the unwillingness of the white people to share government with the dark-skinned peoples.

Events in Egypt and the Near East are reminding us that the isolation of South Africa, in which it is trying to solve its problem, may suddenly be ended by world war and Communist or Mohammedan occupation of large parts of Africa. But while there is time and hope, South Africa will have to choose, within this century, between one or other of the only two solutions that can bring justice and peace in this country. Either the non-Europeans will have to be progressively admitted to citizen rights, although this will almost certainly mean a disruption of our economics and a reduction in standards of living for all—and it will certainly mean in time the abolition of all discriminatory laws and a mixed people; or else the country will have to be redivided into white and

non-white states, in which each can have citizen rights among his own.

If the full charity of the New Testament can not be attained, at least that of Abraham, when he divided the land with Lot to save both sides from strife, is necessary. This too would mean a great loss in standards of living and of being served, to the Europeans. But if what is known by the dark sounding word "apartheid" were complete, setting up real separate countries, it could be justified.

At the moment neither the "integraters" nor the protagonists of "Apartheid" are prepared to carry out their principle fully, and it is hardly surprising if they continue to hope they need not, as it requires such mighty sacrifices either way. The Church cannot call unequivocally for the first way, which would certainly seem more Christian, as the people are Protestant, agnostic or heathen in their majority, and have no supra-racial bond to unite them. There is every reason to think that there would be violence if fusion began, and real annihilating violence. All that can be done at present, without provoking such violence, is to urge the principles, the need of making the choice, and meantime by the perennial methods of the Church to develop social conscience in all and to alleviate the injustices inherent in the present system.

Is The Good Pagan Lost?

Baptism of desire

Winfred Herbst, S.D.S.

A GOOD non-Catholic man was killed in an automobile accident while on a goodwill errand for me. There was a collision; and death came within minutes. He was a perfect Christian gentleman, as we would say, a man of many charities, outwardly of unimpeachable integrity, sober, clean of speech, industrious, a faithful husband and watchful father, a loyal friend, a citizen possessed of all civic virtues. But he really was no Christian. He had never been baptized.

I wondered whether this friend of mine had the baptism of desire. So I reviewed my theology on the matter. After all, are there not thousands upon thousands of such men in our country?

Baptism is that sacrament which gives our souls the new life of sanctifying grace by which we become children of God and heirs of heaven. Christ instituted it some time before His passion and death; and after His resurrection He commanded its reception by all. Baptism takes away original sin and also actual sins and all the punishment due to them, if the person baptized is guilty of any actual sins and is truly sorry for them. We know that baptism is necessary for the salvation of all men because Christ has said:

"Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God."

No Fault Of Their Own

But if through no fault of their own some have not received the sacrament of baptism by water, they can be saved through what is called the baptism of blood or the baptism of desire. An unbaptized person receives the baptism of blood when he suffers martyrdom for the faith of Christ. An unbaptized person receives the baptism of desire when he loves God above all things and desires to do all that is necessary for his salvation.

I might enlarge somewhat upon this subject, lest there be any misunderstanding, and say that the desire for baptism which is found in perfect contrition suffices for the baptism of desire; in other words, the desire for baptism coupled with perfect contrition suffices. This is certain. (Herve, vol. 3, n. 572.)

Since, as I have said, baptism by water is not always possible, its place can be supplied by baptism of desire. Baptism of desire means the reception of sanctifying grace and therefore of spiritual life through an act of perfect charity or perfect contrition for

sin; and these include, at least implicitly, the desire to receive actual baptism, inasmuch as they include the desire to fulfill all the commands of Christ. Remember that baptism of desire is not a simple desire for baptism, but perfect contrition or perfect love of God (which latter implies perfect contrition) must accompany it. Perfect love of God or perfect contrition for one's sins confers sanctifying grace. The Council of Trent asserts that justification cannot be obtained except by baptism or its desire; and canon 737 states that baptism, the gate to and the foundation of the other sacraments, is necessary for all, either really or by desire.

Not Three But Only One

From what I have said above it is clear that baptism is threefold: baptism of water, which is what we always mean when we speak simply of baptism, because with the theologians that alone is baptism in the strict sense of the word; baptism of desire; and baptism of blood. But though the baptism whereby justification can be obtained is threefold, we must nevertheless warn that no one should say that three methods of regeneration have been instituted but only one. It is quite evident that baptism of desire, considering its intrinsic dependence upon the sacrament, is to be looked upon as constituting one and

the same medium of regeneration with the sacrament itself. On the other hand, baptism of blood, since it is altogether extraordinary and presupposes the malice and wickedness of persecutors, cannot be said to have been intended by Christ as an ordinary means of justification. That is why the Council of Trent does not mention it among the means of justification ordained by God.

Effects Of Baptism Of Desire

Baptism of desire confers sanctifying grace whereby original sin and all personal mortal sins are forgiven. In other words, it justifies a man. Holy Scripture in many places speaks of the effect of the perfect love of God or perfect contrition as sufficient to justify the sinner; and, as said above, an act of perfect contrition or perfect charity, which necessarily includes at least an implicit desire of the sacrament of baptism, takes the place of baptism as regards the remission of sins.

Here are some of the passages of Holy Writ which refer to this justification: "He that loveth Me, shall be loved by my Father and I shall love him" (John 14:21). "If the wicked do penance for all his sins," says Ezechiel, "living he shall live and shall not die."

The reason why perfect love of God or perfect contrition for one's sins confers sanctifying grace, is that, whereas mortal

sin takes away sanctifying grace, because by it the sinner turns away from God and attaches himself to creatures inasmuch as in doing so he loves a creature more than God, so likewise by perfect charity or perfect contrition he abandons sin and clings to God, esteeming God more than all created things.

But note well that, though the baptism of desire justifies a man, it does not confer spiritual regeneration strictly so called and therefore it does not make one an *actual* member of the Church but *in desire* only. Nor does it give one the capacity of receiving the sacraments. Nor does it confer the other sacramental effect of baptism, namely, the perfect and total remission of venial sins and of the temporal punishment due to sin. Nor does it imprint the sacramental character upon the soul. But perhaps what I have just said might be somewhat modified, according to some theologians, by saying that baptism of desire does not in itself and always remit *all* venial sins and *all* the temporal punishment due to sin.

When It Can Be Received

An unbaptized person can receive baptism of desire not only in danger of death, but also whenever he comes to a sufficient knowledge of God from revelation to love Him above all things. Now such a

man is justified in receiving sanctifying grace at the very moment when he makes an act of perfect contrition or of perfect charity; and, as St. Thomas says (III, q. 84, a. 8, ad 1): "True penance not only removes past sins, but also preserves man from future sins. Consequently, although a man receives forgiveness of past sins *in the first instant* of his true penance, nevertheless he must persevere in his penance lest he fall again into sin."

If one has the opportunity, it is quite evident that after receiving baptism of desire one should receive baptism of water as soon as possible, both in order to fulfill the divine precept and in order to obtain the fullest effects of the sacrament of baptism, and also because unless one first receives *baptism of water* one cannot receive any other sacrament.

But, as I mentioned above, such a person is not an actual member of the Church; and outside the Church there is no salvation. Instead of saying that he belongs to the soul of the Church (the Holy Spirit is the soul of the Church), which is an inaccurate mode of expressing the way in which non-Catholics can be justified and saved and which might be taken in a sense that bears a resemblance to the false doctrine of an invisible Church, we should say with Pope Pius

XII in his Encyclical on the Mystical Body, "even though unsuspectingly they are related to the Mystical Body of the Redeemer in *desire* and resolution."

What is really meant is that a person must in some way belong to the Catholic Church in order to be saved; and that those who are outside the Church through no fault of their own, and who serve God as their conscience dictates, can indeed attain to salvation, but only if they are affiliated with the Catholic Church by implicit desire, that is to say, with the Mystical Body, which, the Pope quite clearly tells us in that encyclical, is the visible Church.

Summing Up

So, to sum up, in order that a man may be saved he must belong to the Mystical Body, the visible Church, really or by desire. That is, he must either be a member of the Catholic Church or intend to become a member. This explanation is perfectly consonant with all the Pontifical and Conciliar pronouncements on the subject.

And it is perfectly possible that a man should intend to become a member of the visible Church and at the same time be unaware that the Catholic Church is the Society he seeks. The fact that error beclouds his mind does not change his vital orientation.

Applying what has been said to one who is outside the Church, though unsuspectingly related to it in desire and resolution, and who is not even baptized and yet leads a good life as far as in him lies and then makes an act of perfect charity or perfect contrition, one can understand how there may be many such who attain salvation.

Official Teaching

In a letter from the Holy Office to Archbishop Cushing of Boston dated August 8, 1949, there is this significant paragraph:

"But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: 'For he who would come to God must believe that God exists and is a rewarder of those who seek Him' (Hebrews 11:6). The Council of Trent declares (Session VI, chap. 8): 'Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children' (Denzinger, n. 801)."

When we ask how a man can get this supernatural faith and charity, we need but to recall

the words of St. Thomas: "In like manner a man receives the effect of baptism by the power of the Holy Spirit, not only without baptism of water, but also without baptism of blood, forasmuch as his heart is moved by the Holy Spirit to believe in and love God and to repent of his sins; wherefore this is also called baptism of repentance" (III, q. 66, a. 11).

In the same place St. Thomas says: "Wherefore Augustine says: 'The Blessed Cyprian argues with considerable reason from the thief to whom, though not baptized, it was said: "Today shalt thou be with Me in Paradise," that suffering can take the place of baptism. Having weighed this in my mind again and again, I perceive that not only can suffering for the name of Christ supply for what was lacking in baptism, but even faith and conversion of heart, if perchance on account of the stress of the times the celebration of the mystery of baptism is not practicable.'"

Salvation Of The Heathen

A simple answer to this problem cannot so easily be given. Perhaps the following paragraphs from an article in *Worldmission* for Fall, 1955, entitled "The Problem of the Salvation of the Heathen," will be helpful:

"A heathen, therefore, even the remotest from Christian

belief, can become a child of God without being a member of the Church, i.e., of the Mystical Body of Christ. He can acquire the state of grace without external baptism or sacraments. 'Fides conversio-que,' faith and conversion of heart, as St. Augustine states, are a substitute for baptism. In technical language: this is the *baptism of desire*. When there is no knowledge nor the slightest suspicion of the existence of baptism, but the soul sincerely abandons sin and turns lovingly to God, the desire to receive baptism is unconsciously implied. For the man who turns to God in genuine sorrow and love, is obviously determined to do whatever God wills and thus to be baptized, did he know that baptism is required for salvation. This 'votum' or desire strives by its very nature after a realization of these supernaturally infused aspirations and desires in the infidels. We have reason to suppose that millions and millions of heathens in ancient and modern times, who love God in their heart, receive by this implicit desire for baptism the grace of justification. The example of the penitent thief is there to confirm this doctrine. (Cf. Caperan, E. H. P. 545.)" . . .

"Although, therefore, God grants sufficient grace to all to be saved, and although one cannot defend that without the missionary apostolate all or

most pagans are lost, it is evident that for millions the missionary apostolate is a '*conditio sine qua non*' for their salvation. Moreover, even those pagans who respond to God's grace will not be able to come to full spiritual maturity without the abundance of redemptive grace Christ bequeathed to His Church. The sufficient grace which God grants to pagans unites them invisibly by implicit desire with the one true Church and is aimed at an explicit *de facto* union and membership with the Mystical Body of Christ. (Lubac, *Cath-*

olicisme, p. 174.) Such is God's will and it is the duty of the Church and of all her members to cooperate through her missionary apostolate toward the realization of this divine command." . . .

"It remains, therefore, necessary that the Church should extend among all peoples, not for her own self-preservation but in the interest of God's glory and of all those who sit in the darkness of paganism. 'How narrow is the gate and strait is the way that leads to life: and few are there that find it.' (Matt. 7:14.)"



Verdict On Cromwell

"The conscience of man must recoil from the monster of a faction-god projected from the mind of an ambitious, interested politician on whose lips the words 'righteousness' and 'mercy' were mockery. Not even the hard pleas of necessity or the safety of the State can be invoked. Cromwell in Ireland, disposing of overwhelming strength and using it with merciless wickedness, debased the standards of human conduct and sensibly darkened the journey of mankind. Cromwell's Irish massacres find numberless compeers in the history of all countries, during and since the Stone Age. It is therefore only necessary to strip men capable of such deeds of all titles to honor, whether it be the light which plays around a great captain of war or the long repute which covers the severities of a successful prince or statesman."—Sir Winston Churchill.

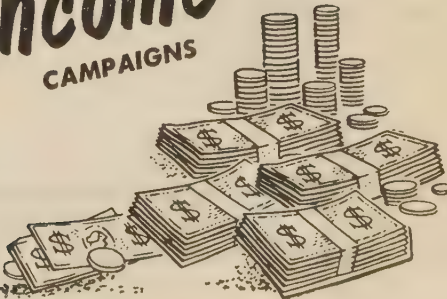


Announcing

The most outstanding development in
Catholic fund raising history by CCS...



Increased
ORDINARY
Income
CAMPAIGNS



Community Counselling Service has spent the past two years in research and experimentation to bring you the most effective answer to financing the growing and sometimes staggering costs of modern parochial operations. We also realize that many pastors are faced with large debts or the need for accumulating funds toward long range expansion in the future.

A capital fund drive is not always practical without an immediate building program—but Increased Income is always practical and sure! The plan calls for concentrated, organized solicitation of all parishoners to invite them to increase substantially their ordinary Sunday contributions through recorded envelope giving.

CCS realizes that many administrators have often attempted through various means to raise this giving level—but the organized appeal, utilizing the special techniques of experienced, Catholic fund raisers from CCS has proven effective where other methods have failed!

The Increased Income Campaign has the added advantage of permanency of habit and shows every promise of maintaining high income indefinitely.



COMMUNITY COUNSELLING SERVICE INC.

Empire State Building — New York 1, N. Y. — OXford 5-1175

PROOF POSITIVE . . .

This is not theory . . . CCS has proven it in these Case Histories!

PARISH A

Offertory Collection
Total Increase (3 yrs)

BEFORE CCS
\$465 a week

AFTER CCS
\$2,100 a week
\$255,000

PROOF POSITIVE . . .

This is not theory . . . CCS has proven it in these Case Histories!

PARISH B

Offertory Collection
Total Increase (3 yrs)

\$960 a week

\$2,160
\$171,600

(N.B. All other income has remained steady or even increased.)

MONTREAL, CANADA
1410 Stanley St.
Avenue 8-5783

DETROIT, MICH.
Maccabees Bldg.
Temple 2-1020

ALBANY, N. Y.
90 State St.
Albany 6-9530

FAIRFIELD, CONN.
44 Sherman Ct.
Clearwater 9-2413

ST. LOUIS, MO.
3926 Lindell Blvd.
Jefferson 5-2833

RUTLAND, VT.
43 Morse Place
Prospect 3-3641

CHICAGO, ILL., 55 East Washington St., Deerfield 2-7009

**Write • Wire • Telephone Collect
 OXFORD 5-1175 — New York
 Or Any Area Office . . . Today!**

- **Analysis at no obligation**
- **Flat Fee — No Percentages**
- **All Catholic Staff**

Fall & Winter Schedules Being Filled Now.

MONTREAL, CANADA
 1410 Stanley St.
 Avenue 8-5783

ALBANY, N. Y.
 90 State St.
 Albany 6-9530

ST. LOUIS, MO.
 3926 Lindell Blvd.
 Jefferson 5-2833

DETROIT, MICH.
 Maccabees Bldg.
 Temple 2-1020

FAIRFIELD, CONN.
 44 Sherman Ct.
 Clearwater 9-2413

RUTLAND, VT.
 43 Morse Place
 Prospect 3-3641

CHICAGO, ILL., 55 East Washington St., Deerfield 2-7009



COMMUNITY COUNSELLING SERVICE INC.
 EMPIRE STATE BUILDING, NEW YORK 1, N.Y. OXFord 5-1175

In Praise Of Music

—and in defense of musicians

Fidelis Smith, O.F.M.

| LIKE people. If you keep your eyes open, you will see some from time to time. One may even smile at you, speak to you, or sing in your choir. One may even be your organist—which brings up the knotty question, "Are musicians people?"

Though many people will grudgingly admit that musicians appear to be like ordinary mortals, nevertheless they will tell you confidentially that, by and large, musicians are crazy. Of course, if you happen to be the charitable type, you may possibly come up with a retort such as, "Musicians aren't crazy, George, they just look that way." After this penetrating philosophical analysis, the subject is placidly shifted to something interesting and, above all, practical, while the cause of the musician is sealed. The parties in question will go down to their graves thinking that to be a musician implies living in a realm of fantasy, daydreaming, and emotional gush. Actually, the case for musicians being "people" — and very solid people at that—is very promising. Of course, some members of the race will never be convinced of this. They may set their jaws, and reply stolidly, "Musicians *are* crazy! I've got

to be right — otherwise I've been wrong all these years!"

Music and Sanity

Facts show that musicians are not only *not* crazy, but through their musical art they help disturbed "regular human beings" recover sanity. Music is used as a psycho-therapy in many advanced asylums and greatly aids mental patients in regaining a healthy and constructive approach to reality. However, this is an *argumentum ad hominem*. A more thorough argument comes from attacking one of the fondest illusions with which many people, otherwise intelligent, beguile themselves, viz., that musicians take refuge from life in an emotionally "hopped-up" state of exhilaration, returning to commonplace realities only reluctantly and for short periods.

As every student of aesthetics knows, the emotions in the arts are today seen to be only associational and secondary values, which may be enjoyed along with the main thing in the arts: the perception and enjoyment of the formal relations. In painting and sculpture, this would mean getting pleasure out of color combination, texture, and especially line dynamics. This is the reason modern artists get such enjoyment out of Cezanne, Modigliani, Archipenko, or Mondrian. In music,

Father Fidelis is himself a musician of no small talent.

it would mean following melodic contour, orchestral and instrumental color, harmony and counter-point. This is why musicians are so taken up with Hindemith, Piston, Schoenberg or Copland. Certainly there is nothing crazy or emotionally upsetting about that. On the contrary, such constructive output of human energy is one of the surest guarantees of balance and maturity. This is almost a truism in the psychology of music.

It is true that some philosophers of art saw a close link between the arts and the emotions. Aristotle, for example, had his theory of the catharsis of the emotions through the classic tragedy, especially that of Sophocles. Tolstoy thought that art's duty was to communicate the emotions that would unite all mankind. Eugene Vernon held that art was the universal language of the emotions, while the Finnish sociologist, Yrjo Hirn, extended Aristotelian catharsis to all forms of artistic expression. None of these philosophies taught that the arts were for gushers and emotional skid-rowers. But the trouble with these philosophies of art is that they by-pass the main point in good art, i.e., the material and formal values, as modern aesthetes such as Hunter Mead style them. This concept of matter and form has nothing to do with Neo-Thomism. Emotional theories are to-

day mostly a question of historical interest, and the effervescences of the Romantic Era together with idealistic metaphysics have given way to a more penetratingly realistic appreciation of the arts as arts. The emotional outpourings of Wackenroder and subsequent Romanticists warn the serious-minded artist of what pitfalls to avoid.

Unfortunately, there is a type of prima-donna musician that gives a bad name to the profession, but then this type can be found in every walk of life. It would be excessively naive to blame music for the instabilities of some of its dilettantes.

Reality and Practicality

Occasionally musicians are blandly accused of being unrealistic, whatever that is supposed to mean. Reality is where you find it, and since music is historically and philosophically a legitimate field of endeavor, it is reality. Plato considered music as the key point of education, and considered that man unbalanced who did not know how to sing or play. Aristotle thought the musicless man to be uneducated; Boethius and Cassiodorus repeated that idea. Henry Peacham quoted an Italian proverb, "Whom God loves not, that man loves not music." Before him, even Luther had written that men with no love for music were so many clods and stones. Pierre de Ronsard, on the positive side, stated that

he who "does honor and reverence to music is commonly a man of worth, sound of soul, by nature loving things lofty . . . in brief, in all honorable offices he shows the sparks of his virtue."

The practical man still will object that musicians are impractical. Yet many such a practical man would blanch before the severe tasks that await a real musician: unremitting work to obtain and retain an artistic skill; the necessity of playing big brother, leader, and general magician to a choral or instrumental group. Most people who criticize the musician for being impractical, of course, refer to the fact that the musician is supposed to have special difficulties facing the problems of life. Such a gratuitous statement, however, is not borne out in practice — unless the special difficulties consist in having to deal with people who stolidly maintain that musicians are not normal. Once again, it is only a minority that uses music as an escape mechanism, and only a minority that is so absorbed in art as to be unable to adjust to practical existence. The so-called "artistic temperament" is an outdated psychological category, more the product of snap generalizations and armchair philosophy than of scientific procedure. Yet it is amazing how many people still talk glibly of this blasé notion.

Psychologically, the adjust-

ment to the severe routine of solid musicianship has the effect of building up and maturing character, so that by transfer the mental attitudes and indispensable virtues which every sincere musician must practice in order to keep "in music" are of great help in solving the sometimes far less complicated problems of ordinary life. True, there have been philosophers of art who have claimed that art's duty is to help man escape from reality. Nietzsche claimed that life was bearable only as an aesthetic phenomenon. The art-sakists, such as Gautier, Flaubert, Goncourt and Wilde, also looked down on reality from the supposed safety of their artistic ivory towers. Yet these philosophies are long since dead, except as historical curios.

Providence and Music

The beautiful thing about the reality of music is the fact that music qualifies not only as an art which makes for a well-rounded and matured personality, but that it is a great gift of God, able to lead souls to holiness. In his encyclical on music, *Musicae sacrae disciplina*, Pius XII calls music "a most noble art" and expressly mentions its mission of further embellishing the sacred liturgy and of fostering the spirituality of the people. Music's task is to effect a strengthening of the faith, hope, and charity of the sons of God. Musicians, accord-

ing to this monumental encyclical, are in a real sense the instruments of God's calling and providence. Most of all, they are the close companions and helpers of Christ in what the Pope calls a great musical apostolate.

There are many roads to the vision of God. Though, aesthetically, religion is an associational value in music, still, the integral outlook does and must allow of all possible values. While we strictly demarcate the realm of aesthetics, the range of art, and the concept of beauty (none of these are exactly the same), the entire picture must likewise be taken into consideration. In speaking of music as a road to spirituality, we do not make the mistake of Tolstoy who claimed that all good art was automatically Christian art. But, taking musical aesthetic values intact, we can use them also in a spirituality of music, looking upon all things in reality as materials toward a God-inspired holiness, without the error of theologism.

Unfortunately (for them) there exists a school of obscurantism, that understands only the more or less "ordinary and standard" means of attaining holiness and spiritual maturity. Working one's way to heaven by digging the proverbial ditch, driving a truck, washing dishes, or some equivalent "humble" work is viewed as a wholly acceptable and "safe" way

toward sanctity. But as for music, it must never be a life work, rather something to be pursued after a "good day's work" has already been done.

The story is told of a Cardinal, who as a boy was dismissed from the seminary for dotting too much on his violin. Other stories could be told of seminarians encouraged to mow lawns, make compost, etc., every free afternoon, and discouraged from developing evident musical talent because it was a waste of time. It has even happened that non-musician seminarians have been placed in charge of seminary music, suddenly becoming musicians by edict only. They have actually been sent to summer school, though they evinced little or no musical ability. Such immature notions about music and musicians short-change reality. Music is a great gift of God, and as such must never be let lie fallow, or worst of all, be despised. Moreover, qualified seminarians are to be given encouragement and every chance to progress musically, according to the encyclical on music. In the words of Pius XII, music is a gift relating to spiritual joys and to the strengthening of the piety and faith of Christians. No gift of God can be ignored or slighted without depreciating reality. To disdain the talent of music in one's self or others, is to be theologically disorientated. All gifts of every order were given for a decided

purpose, and all gifts must be developed and used according to that infinitely wise and loving plan of God, which we call His Providence.

Music Moves

Criticism against the poor clan of music-makers, from Tubal on down, usually comes from two types of human beings: those who think they have no special ability in music and therefore put up a defensive front; and those for whom life is a fact-by-fact experience rather than an art. As to the former, they probably have basic abilities to be at least good listeners, but have let these potentialities atrophy. Yet it is amazing to see unmusical people suddenly converted into real music lovers because of today's Hi-Fi mania. Though some of this brood are only interested in the electronics of it, most come to love music for itself. Hence, all that can be said to a non-musical critic is, "Have you ever tried to listen to any worthwhile music?"

The other type may be the kind who thinks life is a stolid, factual thing and that emotions are somehow degrading. Actually, emotions enrich life, if they are controlled and used sanely in proportion to life stimuli. The recent encyclical of Pius XII on sacred music speaks of music and emotions. The document commends the choir, organ, and string instru-

ments for their ability to move the Christian faithful to the worthy emotions of joy or sadness. Actually, the emotions are only secondary values in music, but as such, they can definitely enrich human living and even prayer. If an organist salutes Easter morning with the spirited *Allegro* from Handel's *Concerto in Bb for Organ*, Bach's *Prelude and Fugue in G Dur*, Dr. Leo Sowerby's *Carillon*, or something from Langlais, he can easily move the congregation to an exalted sense of the spiritual meaning of the Resurrection.

Music and Work

What amuses musicians most is to hear "ordinary hard working people" taunt them with primitive remarks such as, "Why don't you do some honest work once in a while?" The perfect retort to that might be, "Why don't you do some mature thinking once in a while?" Actually, every competent musician knows that it is a lifetime job just staying competent, and that the rigorous demands of a peerless technique and artistry would be enough to discourage many "ordinary honest people." Add to this the fact that musicians nowadays are expected to have a good grasp of the history and literature of music, its philosophy and aesthetics, and composition. The field of music has its professional and academic sides, and the well-rounded musician will

also want to know about the allied fields of art and literature. It is a tremendously engrossing subject; it takes time, and is gruelling work. To the layman, playing the piano, organ, or any other instrument may seem a waste of time. Yet, as every instrumentalist knows, the work that goes into the preparation of a good concert can be a veritable way of the cross, demanding the highest type of perseverance, the deepest kind of humility and sincerity. In music, it is hard to be a "phony" and get away with it.

Beauty in a Musical Life

It is a truism to state that almost everyone has experienced some sort of beauty, but nobody can define it satisfactorily. The history of aesthetics shows the struggle of great minds to clarify the meaning of beauty — from Plato and Aristotle, through St. Thomas, to the modern philosophers. Philosophers have usually meant well, but their laudable attempts to grapple with seeming intangibles have given only partial satisfaction. Their innocence of actual knowledge of the arts has often made their theories quite pointless, often

merely clever. They sometimes believe they are being profound, when they are only being verbose. Statements on music, for example, made by Herbart, Nietzsche, or Langer, are not particularly impressive to a student of musicology. On the contrary they appear rather naive.

Yet, definition or no definition, life and art can be beautiful, taken as a whole, not only on the plane of philosophy, but also in a spiritual sense minus the error of theologism. Music demands much of man. It keeps him working, loving, creating, thinking. And it is that blessed thing called creative thought and work that with God's grace can insure one thing in a serious-minded musician: a sanity based on refined maturity and the integration of his personality, a holiness characterized by genuine humility, and—not least—a musicianship known for its honesty, balance, and artistic maturity.

Yes, I like people. And having come to know musicians, outstanding or otherwise, I have come to respect and admire them for the worthwhile life they lead, and the great contribution they make to mankind. Musicians *are* people, and may their tribe increase.

The Presence of the Priest

By his mere presence, the priest declares the existence of an order of invisible and superhuman values to a world which fails to recognize or attacks them.—Cardinal Suhard.

Have You Found Your Hobby?

*Priestly interests should extend
beyond parish bounds*

Edward F. Gareschè, S.J.

THE greater number of priests in the Church today are occupied with the necessary duties of parishes. The number of priests who work outside of parish boundaries is of course large in itself but in proportion to those who are assigned to parochial duties it is comparatively small. Would it be fair to say that eight out of ten of all the priests in the Church have parish responsibilities and therefore must keep their eyes on the parish boundaries?

The division of the Church into parishes has, of course, many evident merits. The people within the parish know to whom to apply for advice and spiritual ministrations and the priests know what are the boundaries of their official commitments. This makes for order and efficiency in parish ministrations. Yet when we consider the vast needs of the Church outside of parish limits and also the immense number of souls who are beyond parochial ministration we are moved to think how important it is for every priest, while he does his duty within his own parochial limits, to give his thoughts and heart and help, according to his opportunities, to those also who are beyond the boundaries of parishes.

The amount of work that a

man can do in his set task is great, but it is limited. Human nature craves some change and variety. To concentrate one's attention on a single group or a single place is good, but if it goes too far it begets routine and weariness. An old priest friend of mine in the days gone by used to say that everyone needs three hobbies to keep him sane and happy. First, he should have a spiritual hobby, some devotion which of itself stirs him powerfully and sets the currents of prayer running. Next he should have an intellectual hobby, some study or mental interest outside of his regular work to which he can turn when he needs some refreshment of thought. Finally he should have some manual hobby, some work with his hands, whether it be carpentry, or wood carving, or painting or sculpturing or modelling or any other of the various ways in which people can do what is now called occupational therapy but which for many ages has been a help to those who need a little variety in their interests and their work.

Applying this principle to the priest in a parish it will surely help his parish ministrations if he sometimes lets his thoughts and interests wander beyond the actual requirements of his

task, beyond the bonds of actual duty.

He can do this without harm to his first obligation, to the parish interests, indeed, with a great deal of help to his parochial ministration. The amount of energy and time which a priest can give to these extra-parochial activities is necessarily limited because his first duty is to parish work. But with a little ingenuity and using time which is his own any priest can accomplish a surprisingly large amount of good and have a variety of interests without neglecting his parochial duties.

Some priests have a strong inclination to one or the other of these personal pursuits. Some are interested in special lines of study and by using the time at their disposal can become quite well versed in the subjects which they love. By taking up some one line of study, specializing in it as far as circumstances allow and becoming expert in it, a priest can do a great deal of good and wield a great deal of influence outside his parish boundaries.

The Story of Father Wasmann

An example of how application to one subject can make a priest immensely serviceable to the Church and to science is found in the history of Father Wasmann, S.J., the great authority on ants. We do not give his experience as a model for parish priests, but rather as an illustration of what constant application to one subject can

accomplish through the years. This good Father, as I remember the story, was stricken with tuberculosis. The doctors admonished him to keep in the open air as much as possible. To escape boredom of complying with this request he determined to take up some natural study and he hit on the habits and life of ants.

So, obeying the doctors' orders and at the same time carrying out his chosen study, Father Wasmann strolled into the country day after day in search of ant nests. When they were found he observed them with the greatest care. He contrived a way of transplanting ant nests, so to say, into glass boxes, through the sides of which he could watch all their organized life. Little by little the good Father became one of the greatest authorities in the world on the habits and life of ants. He wrote learned treatises on the subject and since ants have a very highly developed form of social life and since their evolutionary processes are highly interesting, he found facts in the ant world which confuted some of the dogmas of the evolutionary biologists. Meanwhile, the first purpose of this outdoor life was accomplished, his health was much benefited, but the patient persistence with which he had studied bore even greater dividends in scientific and anti-materialistic arguments.

But it is in intellectual pur-

suits that the priest in the parishes can do more with their spare time. What priest would but be happier for a greater knowledge of Scripture? The Old and the New Testament are an inexhaustible mine not only of authority but of inspiration. By keeping books on the holy Scripture at hand and reading them at odd hours a priest can amass an extraordinary amount of learning. Since the Scriptures are an entire literature and touch on all the affairs of human nature they are inexhaustible both in their human interest and their divine significance. Some priests are attracted to the study of the customs and life of the various biblical peoples. One would think that to trace the customs and the way of living and the daily routine of the Holy Family from authentic sources would be engrossing study for a priest and offer a background for most vivid meditations. In the seminary the priest receives only the groundwork of biblical knowledge. Happy are the priests who make a specialty in after life of Scriptural study.

Other priests are interested in social justice, in the life of the working man, in the problems of labor and capital and this also offers endless opportunities for study and observation.

The Clerical Author

The priest who has a love of writing and a desire for author-

ship is also a happy man. There are some priests who have an exaggerated idea of the requirements for authorship. They think that a man has to have hours and days of leisure to think out and plan, and more hours and days to correct and polish what he has written. The truth is that all he needs is practice in actual writing for publication and this, persevered in with good motives and along reasonable lines, is sure to bring him the measure of success that his talents warrant.

Other priests take up such specialties as voice culture and elocution, others the problems of education or the various aspects of government. An endless variety of interests and studies is offered to the priests of today because it is so easy to get the competent books to read and so many Catholic institutions offer special courses.

One of the best of all hobbies which the priest will find outside of his parish activities is an interest in the missions. We use "missions" in the broad sense meaning the making of converts, the spread of the Faith through every means — talks, conferences, Catholic literature, leaflets, books, and through personal conversations with non-Catholics. The field for this activity is endless and it will widen the parish priest's view, enlarge his sympathy and make him a sharer in the greater life of the Church outside his parish.

As matters are in our country and in most civilized countries, the greater number of priests, sisters, and brothers are occupied in the care of the Catholic faithful. As the saying goes, "they are saving the saved," making more sure the perseverance of the elect, and helping those who have already had much spiritual help. But what of the wanderers, of the sufferers from religious ignorance, indifferentism, and prejudice? Within the boundaries of almost every parish what varieties of unbelief, antagonism to the Church, mis-information about her teachings could be found, if we could only know all the hearts of the people.

Since all these wandering sheep were redeemed by the Blood of Christ and since He desires them to be converted and live, there must be some providential arrangements to reach and convert them. Hence the priest in the parish must have an extra parochial responsibility, a constantly increasing opportunity to work not only for the good people of his parish but also for the wandered sheep, the lost and fallen from religious faith. There are some priests who by a special grace constantly think of and work for those outside the fold, while at the same time they keep up their parish duties. But there is need of more and more of these priestly missionaries who while

they live in a parish and work in a parish still give tithes of their work and prayer and interest to those outside who are so hungry and cold, so destitute and friendless when it comes to religious truth.

The Home Missions

The home missions in this country are endless in their possibilities and the parish priest without leaving the boundaries of his own parish can do a world of good to help them. If the surveys are right 100 million of our American citizens do not go regularly to church and therefore do not worship God in a public and organized way. These people are everywhere, in the country parishes and out, in the great seacoast cities and in the sparsely settled interior and in the western plains. The parish priest can help them by two great means. First, he can give some of his time and interest to training leaders, Catholic lay people who will go out and work for the spread of the Faith among the non-Catholic people. This is a very important activity for our age because the need for workers is so great that the priests and sisters and brothers will never by any human possibility be able to do the work themselves. But priests can find and inspire many lay workers who in their own way and with what time they can spare can give a glorious sum-total of service in

bringing back these wandering sheep.

Another way in which a priest can help the home apostolate is by distribution of leaflets, booklets, and books. This he can do very often in his own person to the people he meets, but he can get his parishioners to carry on a much wider apostolate. They live with non-Catholics, they work with them and are friendly with them, but most of them never think of making a convert; all their life-long they do nothing to spread the Faith.

We have taken occasion many times in priestly magazines to call attention to the apostolate of the Leafleteers which is carried on in so many places in our country and sometimes with the help of priests. These little leaflets, which can be had for a very small sum and which are quickly read, are put in public places, left in public conveyances and sometimes offered to passers-by in the street. The result has been an immense circulation of these little messengers and a corresponding enlightenment of those non-Catholics and of some Catholics also, by reading these leaflets. Full information can be had by writing to the Maria Literary Foundation, 8 West 17th Street, New York City and priests who take up this hobby, and persevere in it, will find it very rewarding.

Finally, in the foreign mis-

sions there is no end of opportunity for interest and devotion which will reward a priest a hundredfold. When we consider that 1,000 million or nearly half of the whole human race are still in the darkness of paganism and unbelief, while only about one out of every five of mankind professes the Catholic faith, it is clear what an enormous mission field stretches before us. Add to this that the people in the missions are usually underadvantaged, ill fed and clothed, and subject to all kinds of disease and miseries. The parish priest can give great help to the missions by enlisting the interest and aid of others, by speaking of the mission work and cultivating vocations among those who may have the requirements to be priests, brothers, or sisters.

A Special Responsibility

We feel a special responsibility of course in encouraging priests to take an interest in foreign missions both because of the quarter of a century service to the cause of the Catholic Medical Missions and also because we were instrumental in establishing two communities: one of sisters, the Daughters of Mary, Health of the Sick, with their Motherhouse at Vista Maria at Cragmoor, New York; and the other, Sons of Mary, Health of the Sick, a community of priests and brothers whose house headquarters is at Sylva Maria at Framingham, Mass. The purpose of both of these communi-

ties is to train many native Catholics to be nurse-catechists and then send them out in bands under a head-nurse to help the sick poor and to train other natives as they were taught by the Religious according as opportunity allows.

There are of course many other worthy missionary causes and the priest who opens his mail, especially during the seasons of Christmas and Easter, is given many opportunities for self-sacrifice and charity by the number of appeals that comes from these missions.

Many other priestly hobbies might be enumerated—hobbies, that is, to the priest, but objects of great concern and interest to the Church. Thus catechetical work in all its varieties, the help and care of children and adolescents, social work in the cities, the history of the Church, local and general, the various professions and vocations, the guidance of lay apos-

tles, church art and architecture, church music and music in general, all these and many more offer themselves to the interested priest who may choose among them what best suits his own individual talents and tastes.

No matter how busy a life a priest may live he cannot keep up his professional activities indefinitely, there must come moments of relaxation and change and these may be used on special, intellectual, and manual hobbies.

The young priest who takes these reflections to heart and makes up his mind to use his spare time well and interestingly will reap a great reward, as time goes on, when he finds his character enriched, his spiritual life deepened, his health improved and his wider efficiency assured by doing something outside the parish boundaries.



Sister was very proud of the way she had taught the small children everything about the altar and the preparations for Mass. Mother Superior was invited to examine their knowledge. Naturally little Patricia, the pretty one, was asked the first question:

"Which end of the church is the altar?"

"In the sanctuary, Sister."

"And what else is in the sanctuary, Patricia?"

"The credence table, Sister."

"What is on the credence table, dear?"

"Two curates, one filled with wine and the other with water."—**Catholic Herald.**

Why No Greater Progress From Our Masses?

An ever-timely meditation

John Cardinal Bona, O.Cist.

UNDOUBTEDLY we should investigate why it is that many priests do not experience the wonderful effects of this Divine Sacrament, even though many priests celebrate Mass very often and even daily. Whence is it that some have so much tepidity in the care of their own souls, so much negligence in striving for perfection, when St. John Chrysostom tells us, that as we come from this holy table we should be terrible demons and breathing forth fire? If our God is a "consuming fire," and if He came into the world to bring His fire so that it would enkindle and inflame all hearts, why is it that having received Him, our coldness is not expelled and we do not feel His ardor? Is it not a sign of death or of very serious disease to have fire in one's bosom and not to feel its warmth?

If the statue of Dagon could not stand before the Ark of the Lord, but at once fell and was broken, how is it that the presence of Christ does not crush and destroy the idol of self-love, which dominates the soul with such tyranny? Why does not the great condescension of

Christ put down our proud spirit? Why is it that his meekness does not stamp out our anger? Why does not His immense love urge us to follow Him?

These are the effects of the Holy Eucharist: To preserve us from sin, to increase grace, to instill in us a hatred of earthly things, to raise the soul to the love of eternal things, to enlighten the intellect, to inflame our hearts, to give us purity of soul and body, peace and joy of conscience, and an inseparable union with God. Many, however, after frequent Masses, do not enjoy these effects. Hear the reproach of the prophet Aggeus: "You have eaten, but have not had enough: you have drunk, but have not been filled with drink" (Agg. 1, 6). But the fault is not in the food and drink, but in the bad disposition of those eating and drinking.

The First Reason

The first reason for this great evil is that we hunger and thirst for other things. We eat the Bread of Angels and we hunger for the flesh of unclean animals; thus we have become worse than the Israelites, who, while eating the manna in the desert, desired the flesh-pots of Egypt. There-

Cardinal Bona (1609-1674) is the liturgical pioneer quoted by Pope Pius XII in 'Mediator Dei.'

fore we need not wonder that we do not taste the sweetness of the honey while our mouths are filled with bitterness. The soul must be cleansed from the delights of the flesh and the senses, from lukewarmness, from all love of creatures, so that this Divine Sacrament can work its effects in the soul. For holy joy does not enter a heart chained to earthly things; nor will divine consolation come to those who admit other consolations.

The Second Reason

The second reason why we do not experience all the great effects of the Holy Eucharist is that we omit the necessary preparation. There are many who are not ashamed to go to such a great ministry in a perfunctory way, out of mere habit of saying Mass, from human motives, for gain rather than out of devotion; not considering how great a thing it is to celebrate Holy Mass even only once! When that apostolic man, Blessed John of Avila, once heard that a priest had died very shortly after his Ordination, he asked whether the priest had ever celebrated the Holy Sacrifice. When told that the priest had celebrated it only once, John answered: "He will bring much before the Judge." We have reason to take heed, therefore, for no one exercises the priesthood worthily, no one can experience the fruits of this Sacra-

ment, unless, in as far as human frailty will allow, he prepares himself for it with purity, love, and devotion.

The Third Reason

Finally, the third reason for the lack of progress is that many, immediately after Mass, go to their duties. They do not allow the Sacrament to work its effects in their souls. Such people receive the grace of God in vain and they do not enjoy the fruit of this heavenly table. They do not receive the Lord in the proper manner. They neither reverence Him, nor do they make a becoming thanksgiving. They leave Him at once, and thus they insult Him. They think little of His majesty, His incomprehensible dignity, nor either how vile and wretched they are, to whom He deigns to come.

If, however, one does use every diligence to celebrate Holy Mass worthily and devoutly, and he should still not enjoy all the fruits of this Sacred Banquet, let him ascribe this to the marvellous Wisdom of God, Who permits this so that man will not ascribe this gift of peace to his own industry, but that he guard this grace well, and ever profess himself unworthy of it.

(Freely translated from *De Sacrificio Missae, Tractatus Asceticus*, Cap. 6, No. 7. by "Sacerdotum Amator")

Victory At Monte Cassino

N. Fowler-Wright, Esq.

'Succisa virescet'

THE Benedictine Abbey of Monte Cassino stands on a solitary pyramid of rock, nearly 2,000 feet high, above the newly built town.

In 1944 everything was rubble. Over 453 tons of high explosive and incendiary bombs had fallen from Allied planes, in an attempt to drive the Germans from the stronghold. They achieved the utter destruction of the monastery, managing to kill nearly all of the 300 refugees that were sheltering within its walls. That was all. The abbey, as the few remaining monks had repeatedly told the Allies, contained no soldiers of any nationality.

It is well-known that this unfortunate act of aggression aroused universal indignation, however much the military strategists may argue. But the feeling has perhaps been strongest *outside* the monastery's walls, rather than within. For the story of Monte Cassino is the history of a man whose peace-loving spirit still lives, after 1,400 years, in the Order that he founded. And the idea of revenge is simply incompatible with the Benedictine ideal.

Born in 480 at Nursia, a small town among the Italian Sabine Hills, the boy Benedict was sent to Rome to complete his studies. Disgusted with the

futility of a decadent society, he left the eternal city for a cave at Subiaco, where for three years he led the life of a solitary hermit.

Unknown to him at the time, he was leaving the world only to return to it and remake it. For his fame for sanctity and wisdom became widespread and the hermit was pressed to school others in the monastic life. He ceased to be a recluse and became the founder of several small monasteries at Subiaco.

In the year 529, Benedict journeyed south with a few chosen monks to found Monte Cassino Abbey. The mountain-side contained several groves and temples to the gods Jupiter and Apollo. The abbot seems to have had little difficulty in persuading the inhabitants to cut down the woods and destroy the churches. Two Christian chapels rose above the ruins, and these can be regarded as the origin of the famous abbey.

Such is the beginning of the story of Monte Cassino. Its end may never be told. Five waves of utter destruction have swept over the abbey, and each time the monks have returned to build again. That is another reason why you won't find much bitterness amongst the community for the recent loss of their home, and of some

80,000 books of one of the finest libraries in Europe. They know that when the world has done its worst, their Faith and their Order will survive.

They remember too that their holy founder foretold with many tears that the monastery would be profaned and destroyed. This first happened when the Lombard invaders of Italy demolished it in about the year 580. Later on it fell victim to the armies of the Saracens (884), of the Normans (1046), and of the Emperor Frederick II (1239), as well as collapsing beneath an earthquake in 1394.

Civilization Vs. Barbarism

For the monks, the recent Allied blitz, which not only left a complete ruin but a mass of struggling humanity hopelessly trapped beneath the fallen walls, cannot really be distinguished by them from the barbaric actions of the Lombards and Saracens who wrought equal havoc. The Benedictines remain standing for what is permanent in this world, and on countless occasions the Order has helped to reshape it, spiritually and materially, when evil times have threatened, if not destroyed its civilization.

And if you want to know the secret of this abiding faith and resistance, you have only to read the *Rule of St. Benedict*, which the abbot wrote in his cell at Monte Cassino.

Founded on silence, solitude, prayer, humility and obedience, it has inspired and guided countless men and women who have wished to live the monastic life. Its writer was not an austere and stuffy religious, vastly learned and ever seemingly old. Far from it! The first Benedictine pope, St. Gregory the Great, almost makes apology for his founder when he says that he "was wisely unlearned and skillfully ignorant." For St. Benedict was a man who rejected worldly wisdom rather than pursue it in an atmosphere that might harm his soul. Hence he left Rome and embraced the life of a hermit.

During the three years of this solitary confinement, when a monk from a neighboring monastery would let down a share of his own food by means of a rope to the cave below, Benedict clearly showed that he was capable of the highest endeavors in the spiritual life. But he nevertheless accepted God's will to lead a life that would help others live for God—and he thus left the cave at Subiaco and founded the monasteries.

St. Benedict refers to the monastery as "a school of the Lord," and being a wise teacher he proposes nothing in the Rule that is likely to be beyond the powers or endurance of the monks. But "*nothing*," he says, "is to be preferred to the work of God—the Opus

Dei," and at Cassino or at any other Benedictine monastery, you will always find that the daily celebration of a conventual High Mass, at which all the brethren attend, together with the solemn singing of the various hours of the Divine Office, take priority over all the other monastic duties.

'Laborare Est Orare'

Next to prayer, comes work. Each monk spends part of the day working in the abbey's school (Cassino's has some 300 pupils), parishes, (there are sixty-five in all), farms or at other activities.

In his own day, St. Benedict saw that anarchy was following on the breakup of the Roman Empire, and his program of prayer and work was the perfect remedy against the evils of the times. Moreover his insistence on manual labor immediately brought agricultural revival to the wasted lands of Europe that had been ravished by hordes of barbarians. "Combined with a study of the classics and the arts, Benedictinism became the mainspring of western rejuvenation."

Monte Cassino Abbey and the Benedictine Order were founded in an era of apparent world-chaos, and ever since then the monks have reflected an idea of permanence. Perhaps this is why they have rebuilt the abbey stone for stone as it was in the seventeenth century.

The triumphant sight of the restored building of white stone, twice the length of London's Buckingham Palace, with walls more than ten feet thick, is surely a visible sign of the Order's determination to preserve their stand on ground chosen by their founder nearly 1500 years ago.

Only the interior of the abbey has changed in the sense that it is now modernly equipped with central heating, an elevator, and internal telephones connecting the monks' rooms. These may perhaps seem like luxuries, but one has only to consider the size of the building—one cloister is 220 yards long—in order to realize that practical means of warmth and communication are essential.

Something Of A Miracle

Today this feat of rebuilding by the monks is regarded in many parts of the world as little short of a postwar miracle of reconstruction. The community would probably agree for the work has been completed in a little under seven years. (The last time the abbey's Basilica Church was built, it took nearly seventy years to complete!) Moreover Monte Cassino believes in a long tradition of miraculous support, which dates back to the time of the original building of the monastery.

It is related that during the erection of the first abbey, the

saint would frequently pray over heavy stones, making them sufficiently light for the monks to carry up the necessary 2,000 feet. When one of the newly finished walls fell killing a young novice, the abbot raised him to life again. Working without much of the modern equipment that professional builders would regard as essential, the present community of Monte Cassino believe that they have been miraculously supported in their recent construction of the monastery, completed ten years ahead of the scheduled time!

In any event, they certainly began with a miracle, when the community returned to their home of rubble in 1944, after the war had passed north. Going at once to the High Altar in the Basilica, under which were buried the bones of St. Benedict and his nun-sister St. Scholastica, they found that the relics had been preserved in an extraordinary manner. Everything around them was ruin, but the bomb that had fallen close to the altar had failed to explode so that the urn containing the bones was unharmed.

When opened, it was found that both saints had been put in the urn together at the time of the seventeenth century reconstruction. A panel of doctors was therefore asked to identify and separate the relics, so that today they are preserved separately and are un-

doubtedly the abbey's most treasured possessions.

Abbot With A Cathedral

They rest once more in the Basilica, which is the cathedral church of the Abbot, who is also Bishop of the sixty-five parishes. The late seventeenth century decorations, contrasting sharply with the plain simplicity of the high vaulted abbey church, have been replaced exactly as before. Garishness with streaks of colored marble abound!

Perhaps the desire to preserve the sense of continuity overrides such questions as balance and taste. Whatever its final beauty—for the decorations are not yet fully completed—its glory will be different from that of the Basilica of Desiderius, acknowledged as one of the loveliest buildings of Europe, until it was destroyed in the earthquake of 1349.

Monte Cassino's own motto is "*Succisa Virescet*," and clearly this has been verified. But the monks are not unaware that another wave of destruction may be in store for them. Meanwhile, however, their abbey will stand, as always, a beacon of the supremacy of God's world, a watchtower of religion and culture, and a halting place for the fury of angry and frustrated men.

In its way it stands for the victory of the spiritual over the material.

code and cult

V. Rev. Paul R. Coyle, J.C.D.

I shall be deeply grateful to you if you will provide me with some assistance regarding a problem which I have wanted to write you about almost three years ago, but just thought that perhaps I had better postpone writing you trusting that there might be a solution eventually. But there has not been any, and accordingly I am going to ask for some of your valuable time; and give me counsel regarding what I might do for the future in settling the difficulty.

I have subscribed to THE PRIEST since its beginning and never miss "Code and Cult." This is why I am writing to you, though it will not be necessary to include this in that section for publication.

Since my arrival here, my pastor asked me what I preferred regarding stipends accruing from Masses: whether we should "pool" all together or whether we should take only the stipend for the Masses which we say individually. I am ordained 14 years, and I have learned that while pooling may be a workable method under certain conditions, it has never been good for me. I felt that I should have the stipends for the Masses I myself said and not leave myself open to misunderstandings later on.

Father agreed and I thought

that all would be well. However, I forgot to mention the fact that stipends would accrue from weddings and funerals too. I presumed that he would discuss this matter with me and make some arrangement. I know, that is I think I know, that the pastor has the right to weddings and funerals. Is that correct? At least since my arrival here, he has seen to it that he would take care of them — and has done just that with few exceptions. I mean that I would have a funeral only when he was out of town and could not be here for it — very infrequently; almost rare. When I did have the funeral, he would pay me \$5.00, though the diocesan statutes allow us \$8.00 for it; the other \$7.00 is divided between household expenses and organist. I am speaking of a High Mass. All weddings here are performed with no Mass or Low Mass only. The fee is \$15.00 without Mass and \$20.00 with Mass. Technically, when the wedding is without Mass, the fee is supposed to go toward household expenses, though we believe, not without solid reasons, that the statute is not complied with. With Mass, the celebrant receives \$5.00.

The pastor has never given me any directives concerning who is supposed to perform

weddings, and when couples have requested me I advised the pastor and he allowed me to perform. If I said a Low Mass, the pastor would give me \$5.00, and nothing, of course, without Mass. The difficulty here now lies in this fact: Only too often, especially where there are mixed marriages to be reckoned with, and when there is defect of form, and when marriages are convalidated, the pastor advises me in a nice cool way to take care of these marriages. Too often, likewise, this work is taxing and burdensome; especially, too, when declarations of nullity are in store, and all those other documents which are necessary before a marriage can be performed validly and licitly.

For the most part, these marriages are performed without Mass—I might say rarely with a Mass. Yet, according to the diocesan statutes, there is no fee for performing them. The fee I get, I turn over to the pastor. What he does I do not know, but again I have my suspicions. Of course, needless to say, once more, I do not get anything for this work. I have now finally arrived at the problem which confronts me and ask your advice.

Have I the right to refuse to take these marriages just described above when I know that I shall receive absolutely no recompense for all the labor—sometimes tremendous—which

they involve? I know that you will probably say that the fault lies with the diocesan statutes (only since the Synod of 1949) since they make no provisions for performing weddings without Mass; I mean regarding the fee. But that does not solve my difficulty. I am asking your advice on a problem which is highly opprobrious. Have I the right to refuse to take on these marriages knowing that in accordance with the statutes, I, an assistant pastor, will get nothing from it? Let me inform you, dear Father, that our salary in this diocese is \$60.00 a month for an assistant and \$125.00 for the pastor. I rarely get funerals, and even more rarely weddings with Mass. I know, too, that our salary is low compared with other dioceses; and perhaps you would say that some of the trouble could be eliminated there by adjusting to a larger salary for assistants. But I am afraid that is a long way off since it is but a few years ago that our salary was raised from \$50.00 to \$60.00.

I would be deeply indebted to you for any assistance you might be able to provide for me.

The amount of Mass stipends is to be determined by the local Ordinary and to be received by the priest who celebrates the Mass. Wedding, funeral, and baptismal stipends, whenever considered as stole fees, pertain to the pastor unless some other arrangement is agreed

upon or specified by the local Ordinary. Therefore, no matter how much work an assistant does in connection with such fees, he has no intrinsic title to the aforesaid fees.

I wish to have your advice concerning the writings of Norman Vincent Peale, and particularly about his book "Power of Positive Thinking." This book is read in many homes, and I have been asked to give my appreciation of it. As I have not read the book, I have given a general appreciation of a non-Catholic man or minister who, although he may have solid common sense, does not give a complete answer to spiritual distress to anyone, especially to Catholics, in view of the fact that he does not have the proper philosophical, theological and ascetical foundations. Would all the non-Catholic books be considered "ipso facto" on the Index of Forbidden Books?

Catholics are forbidden to read works on religion other than those approved by the Church. Since the works of Norman Vincent Peale represent the efforts of a non-Catholic minister, I would say that it would be necessary for Catholics to obtain the permission of their Ordinary in order to read such books. However, non-Catholic works as such are not on the Index of Prohibited Books, because the Index of Prohibited Books specifically

indicates the works that are forbidden. At the same time, Canon Law prohibits Catholics from reading books that treat of religious matters unless permission to read such books has been obtained from the proper Ordinary.

May a bridal party of a dozen or so, if there is room in the sanctuary, be allowed in the sanctuary during a nuptial Mass? and may they receive Holy Communion in the sanctuary?

It is customary for only the bride and groom and the official witnesses to remain within the confines of the sanctuary and to receive Holy Communion there during Mass. I feel that this should be determined by local statutes.

I would appreciate your opinion of the following situation on the application of wearing the clerical garb. A priest spends his vacation at the home of friends. He arrives in clerical garb. During his stay, however, he wears clerical garb only when going to Church to say Mass in the morning, and at other times he wears it only when away from his friends' home; and if he is visiting, he removes his coat and collar when invited to do so in order to be more comfortable. Around the home of his friends, in the yard and immediate neighborhood, where he is well known, and in the house he wears

slacks and sport shirts even when visitors come. Is this priest's conduct permissible, or is it a violation of his obligation to wear the clerical garb? If this is a violation, how serious is it?

According to the decree of the Sacred Congregation of the Holy Office, the clerical garb is to be worn by priests at all times when they are in public, even when on vacation. The wearing of secular dress has been expressly forbidden by the same Sacred Congregation. Whenever scandal is caused, penalties may be assessed for such violation. The extent of the scandal caused would determine the seriousness of the offense.

I understand that clerics are forbidden to trade in stocks, but would it be permissible for one to buy stocks with the intention of selling them at a profit at some distant time?

It is possible for priests to invest in stocks as long as there is no semblance of engaging in transactions which will cause scandal or in which the position of the Church is endangered. Buying stocks with a view to investment, but without the element of engaging in business activities, would seem to be permitted under the law.

It is a suspension "nemini reservata" to break retreat in this diocese. On the last day a

brother-priest came to my room and asked me to lift the suspension. He was not disposed to go to confession. Is sorrow required? What form do I use?

A suspension cannot be lifted by a priest without the process of sacramental absolution. Therefore, the requirements of the ordinary confession must be fulfilled, which would imply sorrow. The form that is employed is the usual sacramental absolution form with the insertion of the word "suspensionis." With regard to the external forum, the purposes of punishment of censure imply the qualities of satisfaction, correction, example and reform. Therefore, it would not be possible to exercise relief of a censure in the external forum without the person who has offended being truly penitent.

I understand that before a suspension can take effect, the offense to which it is attached must be a mortal sin. Could we not say that any such offense is at least a mortal sin of disobedience, since the Bishop has forbidden it "sub gravi," or must the enormity of the sin be intrinsic?

It is true that the offense to which the suspension is related must be a mortal sin, and that the Bishop can bind observance of matters of public order under pain of mortal sin. Thus the extrinsic element of public order inheres in the act itself.

I have in mind the case of an old pensioner suspended from his diocese some thirty years ago. He has been living peaceably in a distant diocese, saying his prayers and taking care of his health. Everyone has forgotten about the original incident except the Bishop who first suspended him, and who is still alive.

Unless suspension is "ab homine" you may obtain the faculties to absolve one who is suspended "a iure," who is a subject of another diocese.

A priest has the privilege of binating. He celebrates the Easter Vigil Mass after midnight. Can he offer two more Masses in the morning?

The decree in connection with the Easter Vigil allows the opportunity of binating or trinating on Easter Sunday morning if the privilege of binating or trinating is already in accordance with the law.

A pastor celebrates a Mass on Easter morning at 10 o'clock "pro populo." If he celebrates the Easter Vigil Mass after midnight, can he take a stipend for the Vigil Mass? Would it not be taking two stipends on the same day?

A stipend may be taken for the Easter Vigil Mass since there is no obligation "pro populo" for that Mass. Since

there is an obligation "pro populo" for the Easter Sunday morning Mass, no stipend may be taken for the latter. However, the stipend can still be taken for the Mass at the Easter Vigil, even if there is an obligation "pro populo" on Easter Sunday morning.

During what hours of the afternoon and evening may a priest distribute Communion outside of Mass? For example, a person comes to the priest at 2 o'clock in the afternoon of First Friday and asks to be given Holy Communion. He has been making the nine First Fridays, had intended to receive Communion at the evening Mass, but now has been called to emergency work which will prevent him from receiving at evening Mass. May the priest give him Holy Communion? If not at 2 o'clock, how about at 3, 4, 9, or 10 o'clock? Just where are the limits?

Regarding the distribution of Communion outside of Mass, a good reason such as that specified by your letter would suffice to justify the action which you indicate. The law states that the Sacraments should be administered to all those who are reasonably seeking them. However, prudence should dictate that abuses in this matter should be avoided.

The saints are sinners who keep on trying.—**Robert Louis Stevenson.**

BOOK REVIEWS

Altar Boy's Ceremonial

Rev. Joseph W. Kavanaugh

Benziger Brothers, New York, 1957, \$2.50

BEFORE any ceremonial directives can be put into final print, they should be subjected to a long cycle of rigid tests in actual practice. Many "bugs" can creep into ceremony directives between the drawing board and the production stage.

The impression that at least one more road-test should have been run on Father Kavanaugh's book was one I could not shake as I tried to figure out what was meant in quite a number of instances.

What could have been a fine book, one that would have met a real need, turns out to be a mediocre one, or at best a fine beginning toward an ulterior goal. As a fine beginning it merits consideration, because definitely an American style ceremony book of this type would find a market. The book as it stands has value; it brings into one place many things that were scattered over many handbooks. The page on altar boy's apparel is a contribution to the field where varied tastes have reduced the server to a page-boy in a multi-colored pageant.

A handbook that can be put into altar boy's hands for study is very helpful. This handbook will be helpful if the one who trains

the boys is willing and ready to fill in the lacunae. Most server-trainers over-drill boys, to the point where boys consider themselves robots, drilled to take three-and-a-half steps to the left and stop facing the paschal candle; in doing so it doesn't matter that they have run into the subdeacon. Boys can and do think for themselves, if given the opportunity. This book intended to cater to this market, but it falls short. A book with clear, neat, correct and complete rubrics can be put into the boys' hands for study. But it cannot be congested so that it confuses.

Another road test would have eliminated the congestion in Father Kavanaugh's book. For example, someone overlooked the omission of the traditional "Deo gratias" at the end of the epistle. Then too there is a confusing directive about holding the handle of the cruets toward the altar and then pouring the water at the lavabo; the usual purpose of a cruet handle is for holding it. At the ablution the directive says the handle is to be pointing toward the altar, too; this must be a concession to left-handed celebrants!

In the pontifical section there is the strange one directing the acolytes to kneel on one knee while washing the Bishop's hands. This is most awkward. Nervous as boys are on pontifical occasions, it is sure to happen that some poor boy will find himself flat on the predella because he could not hold his balance and pour at

Book Reviews

the same time. Some concessions could have been made for the tall celebrant, who would find it easier not to have to bend to kneeling acolytes. There is not much dignity in such an inclined position; also the danger of a mitre falling off is quite imminent in that position.

The new ritual for marriage just about demands that the boy hold the ritual during the marriage ceremony before Mass, especially during the imposition of hands. It is rather awkward to hold a book, extend a hand, and turn a page.

Boys can be taught to identify objects by name, thus eliminating the need to write "pall (white card)" throughout the book. There is a glossary at the end but it is not complete.

A genuine effort was made to bring about brevity and conciseness, but the over-all value of the book suffered as a result. It is aimed in the right direction, however, and the next edition will probably be the final perfect one that we all look for. — J. C. Shinar, J.C.L., Pittsburgh.

Methods of Mental Prayer

Cardinal Lercaro, translated
by T. F. Lindsay

Newman, Westminster, Md., 1957,
xii—308 pp., \$5.75

THE author, Archbishop of Bologna, is well known as one of the chief protagonists in the liturgical activity which is of so much current interest. The present volume is not of a liturgical nature but deals mainly, as its title indicates, with an explanation

of various methods of mental prayer. The book limits itself to what the author calls active mental prayer as opposed to passive (infused) prayer, which is mentioned but not treated. As a sort of primer, then, the work treats of discursive prayer, affective prayer, and the prayer of simplicity.

The first chapter of the book treats of the necessity of mental prayer; the second is a brief history of methods in general and a description of the degrees of prayer. The succeeding chapters deal with an analysis of various methods (Ignatian, Salesian, Sulpician, Carmelite, etc.) with an emphasis on discursive prayer. There follow chapters on supplementary forms of prayer such as meditated reading and on a synthesis of what the various methods have in common. The text concludes with chapters on affective prayer, the prayer of simplicity, and virtual mental prayer.

The final chapter, on the status of mental prayer in the spiritual life of our day seems to be intended to shock; and it does. Sample:

It is precisely in this vast, colourless plain that prayer has become impoverished, losing its true interest and its possibilities of development, reduced — when it has not been wrecked by the speed of activity or suppressed by negligence — to a poor, weak exercise, lacking both intelligence and fervour, which takes its ineffectual place in a whole life which is, alas equally barren of interior quality, and equally void of supernatural reactions upon souls.

A "short practical bibliography" of the original Italian has been re-

Book Reviews

produced with references by Lindsay to English translations if they exist.

This is a book which any priest will find useful. The author addresses the book "in a special way to priests and clerics." Especially commendable is Cardinal Lercaro's "objectivity." As the author says: "...it is appropriate that the spiritual director should be conversant with the various methods of prayer which the different currents of spirituality have at various times brought into use, and which by now have won for themselves an assured place in Christian asceticism; he will thus be in a better position to respect the liberty of the sons of God in their relations with their Father." —Vincent T. Eaton, S.S., St. Charles College, Catonsville, Md.

It Is You I Beckon

Most Rev. Joseph Angrisani, D.D.
translated by **Rev. Joseph A. McMullin, Ph.D., D.D.,**

Benziger, N. Y., 1956, 337 pp., \$4.50

IN this book, based on the encyclical *Menti nostrae*, the Bishop of Casale-Monferrato has written a series of meditations for major seminarians. Father McMullin of St. Charles Seminary, Overbrook, has made from the original a felicitous translation.

There is no reason here to indicate the contents of this volume. The meditations are those that spiritual directors have been proposing to seminarians since there have been seminarians. The examples illustrative of various points have a freshness about

them which will recommend them to directors and confessors who are on the alert for freshness which does not extend to tradition-tampering.

No pretension characterizes the meditations in this book. They are simple and solid. Because there is no attempt at rhetoric, the meditations are, stylistically, pure rhetoric—that is, they achieve their purpose without calling attention to themselves. And there is no fat in their meat. What they say is to the point. They are directed to young men who need the answers to the old questions which seminarians have pondered for years. Of course, there are no new answers; not even new points of view. But there is illumination — exactly what aspirants need. In the hundred meditations of this volume the author and the translator have given us a book which is as direct as the Baltimore Catechism and as profound. *Bene scripsisti, Pater Reverendissime.* — Vincent T. Eaton, S.S., St Charles College, Catonsville, Md.

The Catholic Position In Post-War Japan

by **Leopold H. Tibesar, M.M.,**

Maryknoll Bookshelf, Maryknoll,
N. Y., 1956, \$1.25

JAPAN suffered a humiliating defeat in World War II. By the end of 1945, the Japanese people lay prostrate and helpless at the feet of the victorious Western powers. With all this, came tremendous changes for the Church in Japan, changes that no missionary dreamed of ten years earlier.

Knights of the Altar



The last 5 years 2,010 parishes have started units of the Knights; 118,197 servers have enrolled.

Father Mullen of Brooklyn says, "Since joining we've had no trouble with absenteeism or tardiness."

Msgr. Stauter of Pueblo writes, "In one diocese where the Knights are organized in 57 of 125 parishes, all 8 newly ordained priests attribute their vocation to the enrichment the Knights afforded them."

Every month THE CATHOLIC BOY devotes 8 pages to the special interests of altar boys, highlights a feature by Father Leo Trese of Detroit, and prints news and pictures of K. of A. activities.

Start the Knights in your parish. Buy the BOY in bundle lots (5 or more copies — 15¢ per boy per month).

For information about the Knights and the BOY, write:

The K. of A., c/o THE CATHOLIC BOY, Notre Dame, Indiana

(See our CATHOLIC BOY ad and coupon, pages 568-569)

Book Reviews

Three hundred years of hostility and persecution had effectively choked the growth of Christianity, but now a new era of freedom and progress had dawned — if the Church were ready to avail of it fully.

This booklet, written by a man who was in an excellent position to observe, gives us a brief but factual and sober review of how the Church has fared in this new era. The author, Father Tibesar, is director of Catholic Charities of Japan and has spent 30 years working with the Japanese people.

Since 1946, the Church has made steady progress. Undoubtedly, as Father Tibesar points out, if the Church had been in a stronger position, the gains would have been considerably greater. If there had been a sufficient flow of missionaries into Japan in 1946-47, if there had been more Catholic schools, more Catholic hospitals, what might the results not have been. Nevertheless, from a mere 90,000 or less in 1946, the Catholic population has now grown to over 230,000.

True, Catholics are still a mere handful among 90 million people but there is one point which perhaps has not been sufficiently emphasized — the Catholic Church in Japan today has influence and prestige that it never enjoyed before and which is out of all proportion to its numerical strength.

Father Tibesar, with reason, ends his study on a note of caution. In the immediate post-war years, there were some exaggerated and too optimistic reports on Japanese conversions. Today, it is obvious that paganism is still strongly and deeply entrenched in Japan and is dressed more attractively than in

almost any other country. The battle for the soul of Japan is going to be long and difficult. The Church and missionaries there need all the help, above all spiritual help, that they can get.

A well-known Japanese Catholic, Dr. Paul Manji, President of the Asahi Broadcasting Company, has summed up the Japanese mission problem thus: "What we need most of all is men like Francis Xavier; we need churches more than houses and pulpits more than food." We might put it that the Church in Japan needs an increasing flow of missionaries, both priests and Sisters, more churches, schools and hospitals to avail of the opportunities that still exist for the Church. If Father Tibesar's booklet succeeds in bringing home to readers these needs, it will have served a very useful purpose.
—Michael Harrison, St. Columban, Nebraska.

Priest of the Plague: Henry Morse, S.J.

by Philip Caraman, S.J.

Farrar, Straus & Cudahy, New York, 1957,
pp. 201, \$3.75

THE distinguished editor of *The Month* appears to have taken the Penal Days in England as his period of historical predilection. After having given the reading public a couple of stirring autobiographies of men out of that time by way of translation, Father Caraman has now issued an original biography of another such priest, Jesuit like the other two and the author himself.



Famous

Toomey

Cleric-Cassocks

of Rayon Gabardine with Nylon



ROMAN
31.⁵⁰

SEMI-JESUIT
36.⁵⁰

For
✓ Comfort
✓ Quality
✓ Value

All models and materials can be had in the following sizes except Utility Cassocks available only in Extra Long, Long, Average and Short lengths.

Choose your next Cassock from one of these famous Ready-to-Wear Models

CLERIC-CASSOCK	ROMAN	SEMI-JESUIT
Worsted	59.95	69.95
Faille Crepe	39.50	46.50
UTILITY CASSOCK		
Poplin	19.50	23.95
ZEPHYR CASSOCK		
Celanese Acetate	19.50	not available
THE YEAR-ROUNDER CASSOCK	39.50	" "

BACK LENGTH BASE OF COL- LAR TO ANKLE	CHEST 36 COLLAR 14 (14) ¹ / ₂	CHEST 38 COLLAR 14 ¹ / ₂ 15	CHEST 40 COLLAR 15 (15) ¹ / ₂	CHEST 42 COLLAR 15 (15) ¹ / ₂ 16	CHEST 44 COLLAR 16 (16) ¹ / ₂ 17	CHEST 46 COLLAR 16 ¹ / ₂ 17 (17) ¹ / ₂	CHEST 48 COLLAR 17 ¹ / ₂ 18
62"							
60"							
58"							
56"							
54"							

BUY THEM FROM YOUR
Toomey DEALER (Religious
Supply Houses) THROUGH-
OUT UNITED STATES AND
CANADA

R. J. TOOMEY COMPANY

Book Reviews

Henry Morse, Englishman, priest, Jesuit and martyr, is not one of the men readers have known best out of that time when it was as much as a man's life was worth to be a priest in England at all; but he is well worth knowing, even apart from his heroic end on

the gallows at Tyburn. He could have quoted some of what St. Paul said of himself, at least to the extent of the "prisons often" for here the reader rather loses count of the number of times Henry Morse was arrested and imprisoned. At one stage, the author rather nonchalantly tells his reader that Morse spent four years in jail and then was released and exiled, just as he remarks that another priest spent *eleven years* in prison and voluntarily at that, to minister to the unfortunates in that living death.

But exiled as he was, and kept abroad for a time by his superiors to save his life a while, Morse was evidently one of those predestined to a martyr's death; and when he was at last allowed to return to his native England, it was with something like assurance that it would mean death for his faith and his priesthood, and it is a moving scene when he goes about the house in which he was living at the time, announcing to his brethren in high joy that he was being sent back to England. This time there were no slip-ups; the pursuivants caught up with him for

READY NOW!

Text of the new monumental
legislation reorganizing religious
priestly training . . .

Sole OFFICIAL
English Edition of

The Apostolic Constitution

SEDES SAPIENTIAE

and the

General Statutes

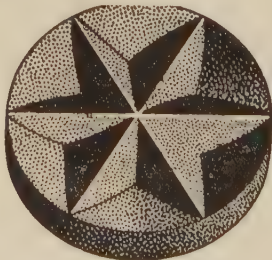
of The Sacred Congregation of Religious

\$1.00 paper/\$1.50 cloth

Publisher:
The Sacred Congregation of Religious

Exclusive Distributor:
The Catholic Univ. of America Press
620 Michigan Avenue, N. E.
Washington 17, D. C.

25



25

25 YEARS

25

of service to
discerning members
of the clergy.

Self-Lite Charcoal

ASK YOUR DEALER 25



ST. CHRYSOSTOM CHURCH
Chicago, Ill.

When the Casavants first began building organs people led a simple life, but insisted on quality workmanship and sound financial responsibility. These assets enabled the Casavant firm to expand plant and equipment and buy choice materials in quantity for manufacturing needs.

Casavant Frères

Designers and Builders of **LIMITED**
Organs and Church Furniture

ST. HYACINTHE, P. Q. CANADA



FOR MALE VOICES

MISSA MARIALIS

four-part alternating with popolo

by Richard Ginder

A virile Mass, easily performed

Ideal for seminaries
and other communities of men

J. FISCHER & BRO.



Harristown Road, Glen Rock, N. J.

Book Reviews

keeps, and he was sentenced to die on a conviction that was eight years old! He had then been accused on two counts, subversion and priesthood, and convicted — of course; how else! — of really being a priest, though no traitor to his country.

On that old conviction, with no further trial, he was sentenced to the barbarous death reserved by "magnanimous" England for her priest-sons. But, by way of extreme concession on the part of the executioner, his body was allowed to dangle at the end of the rope till Morse was fully dead before the hideous quartering was done on him according to law.

It is a small compact little volume, this biography, only 186 pages of text, but it is easy to read and grippingly interesting, as any competent account of any such life must always be, and the reader learns as much about conditions social and religious in the England of that day, the seventeenth century, as he does about the personality of Henry Morse. The highlight of the biography, apart from the terrible Tyburn gallows scene, is the plague which is described in terrible and impressive detail, as Henry Morse proved himself a martyr of charity to the sick poor of all creeds and of none, a saintly personality, therefore, even apart from the fate his country's law reserved for those whom it caught and convicted of the hideous crime of administering Sacraments to Englishmen. One comes, reading this little biography, to know him well, and his England no less so. — F. J. Mueller, Blairsville, Pa.

BIRETTAS

BY
TOOMEY



- Correctly designed
- Expertly made
- Available in Grosgrain or Worsted Material
- Full-threaded pompoms
- Folding or stiff models
- Priced for the clerical budget

BUY THEM FROM YOUR FAVORITE
RELIGIOUS GOODS SUPPLIER



R. J. TOOMEY COMPANY

Correspondence

Wants Catholic Reading Matter

FROM far away Argentina in South America we are calling on your help. We are two priests working in a parish of 45,000 souls within the Archdiocese of Cordoba.

We are in search of Spanish Catholic literature. Our people, traditionally Catholic, are being fed with Spanish Protestant reading sent from the United States. Difficulties of all kinds hinder our work. Couldn't you help us to counteract this pernicious influence?

No matter how insignificant you consider your help, it will always be welcomed. If you find the way to do so, please send us Gospels, Bibles, Catechisms and the like in Spanish.

Sincerely,
Luis Chiavassa

Caseros 3003 Cordoba
Prov. de Cordoba
Republica Argentina

'Rome Has Spoken About Latin'?

A COUPLE of missives appeared in the last issues of THE PRIEST lauding Manila's Jesuit-Father Fernando Mateos, for his learned letter which you captioned "Rome has Spoken about Latin." It was a splendidly written letter and worthy of praise. In the March issue one correspondent writes: "I hope all our benighted brethren

Correspondence

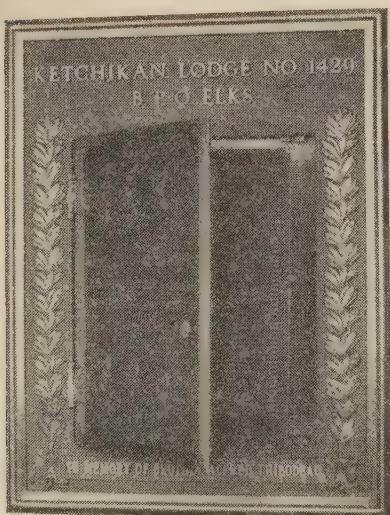
of the vernacular read and heed it."

Like many another busy pastor who hasn't had time to go deeply into the "Vernacular Question" I sat on the side-lines and read with interest the various pros and cons that appeared in the magazine. I will admit that I was rather impressed by the pro-vernacular arguments, although not by all of them, to be sure. Somehow or other, I felt that Father Mateos in his eulogy of Latin had missed the point of the vernacular discussion. So I reread his letter and heeded it. I agree with his fulsome praise of the beautiful Latin language. I heartily subscribe to his quotations from the various pontiffs on the richness and exactitude of

classical Latin. And who would dare to deny that the Latin Fathers and the Doctors of the Holy Church, as well as most Scholastic Philosophers and Theologians, ancient and modern, have expressed the true sense of the Christian religion "in the best way possible" through their use of the Latin?

All grand and true and wonderful!! But — so what? What has all that to do with bringing our Christian religion down to the great masses of the faithful who know nothing about Latin, classical or ecclesiastical, and who never will be indoctrinated with it? Where do his splendid tributes in praise of Latin come to grips with the arguments of the vernacularists?

While attending the seminary



World's foremost makers of cast bronze memorial plaques and plates. Ask for our Tablet Catalog in colors.

Famous Memorial Fund-Raiser!

The Newman "Book of Remembrance"

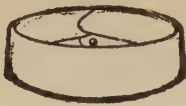
THIS everlastingly beautiful all-bronze record of contributors to building and furnishing funds lists up to 3000 names.

WRITE for **FREE** folder and prices. No obligation!



680 W. 4th St., Cincinnati 3, Ohio

NOWILTEX COLLARS



NEVER NEED LAUNDERING
Fresh as Linen — Outwears Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.

Est. 1879

Dept. B, 413-415 Huron Road

CLEVELAND 15, OHIO



COLLECTION ENVELOPES

Exclusively Catholic!

*Write today for your
free sample packet and price list.*

Our Sunday Visitor, Inc.

HUNTINGTON, INDIANA

Correspondence

about 45 years ago I was sometimes amazed at what I thought to be the Latin precocity of some of the foreign students in comparison with us Americans. Still I noticed as the years passed that unless these students had mastered the English or were proficient in the foreign tongue of the parish they were serving, their superior Latin training availed little in doing the practical work of the Church in caring for souls.

A Wider Participation

I think the objective of the vernacularists is to bring the liturgy to the people and to have all facets of our Faith made more intelligible for a wider popular participation. These vernacularists are not necessarily *anti-Latin* as Father Matos implies; they are *anti*-any of the insuperable barriers that prevent the richness of the Christian religion from reaching the masses of the faithful everywhere. The increasing use of the vernacular does not at all involve the total abolition of Latin. Latin will continue to act as a standard and guide, as a common language in the international gatherings, and, of course, as the official language of the Church for administrative puproses.

But not nearly so official as the Latinists maintain: at the Liturgical Congress at Assisi last fall, although the formal discourses were delivered in Latin, translations in five vernaculars were simultaneously given through a system of ear-phones to the various national groups assembled in their assigned sections of the auditorium. All heard what was said in their native tongues. English,

Correspondence

French, German, Italian and Spanish; and this "pentecostal" feature of the Congress was perhaps the most important factor in its undoubted success.

One of the members of the Congress appositely asked: "May this have been a happy augury of the future?"

Father Mateos quoted appropriately the eloquent tributes to the Latin language, that "treasure" of incomparable "excellence" from Pius XI and Pius XII. Yet the first concessions towards the use of the vernacular in the Roman Ritual were granted by the Holy See during the pontificate of Pius XI to a certain number of dioceses in Germany, Austria, and Switzerland. Under Pius XII it was the Holy See itself which took the ini-

tiative and prepared bilingual rituals for use in the mission countries, while it continued to consider favorably the requests for bilingual rituals which kept coming from Europe and America.

Father Mateos aptly concluded his able letter with a quotation from the Sacred Congregation of Studies and Seminaries to the Bishops of Germany on "The study of the Latin idiom," which applied to priests and clerics. But already in 1943 the Sacred Congregation of Rites had expressly given permission to the German Bishops and people for the use of the vernacular at High Mass, that is, that at the Missa Cantata all the usual parts of the Ordinary of the Mass could be sung or recited in a free translation in German.



from Oberammergau

**Crucifixes—Statues—Stations—Crib Sets
masterfully executed**

Please write us your wants. We will send photos and original sketches with prices. Your complete satisfaction is our goal. We welcome **YOUR** correspondence and patronage.

Hans Heinzeller

All Requests and Orders may be directed to Mr. Frank A. Trepani, LITURGICAL IMPORTS, LTD., 45 Broadway, New York 7, N. Y. for assistance in ordering figures, corpus, stations, crib sets, etc.



HANS HEINZELLER,

OBERAMMERGAU

Breitenau 21 — Germany

Correspondence

So "Rome has Spoken about Latin," but it has by no means ruled out, much less, condemned the vernacular. While we all wish to continue the culture for which the Catholic Church has always stood and while we all bow in admiration before euphonious Latin and mellifluous Greek, who is there to deny that English is a genuinely beautiful and dignified liturgical language, and that the phrases written by the pens of a Newman, a Chesterton and a Monsignor Knox could not bring to the hearts of the English-speaking multitudes of the faithful the message of the merciful Christ?

M. M. Hoffman

Basilica of St. Francis Xavier
Dyersville, Iowa

The Liturgical Congress At Assisi

I read your article on the International Liturgical Congress at Assisi with great interest. From what there was it shows that the situation is shaping into something. The last sentence of the article should be printed in large letters over the cover:

"The Liturgical Movement is not the ideal dream of a small group of impractical zealots, but truly represents the mind of the Church."

A short time back it was considered almost heresy to even think of changing anything in the liturgy. The old timeworn slogans were: "It was good enough for so many years, therefore why change anything?" or "We have always done it this way, so let it be." The only practical things to talk about

were big crowds, more Masses, and paying for the new building. Liturgical Reform is not an idle dream or a mirage but something started by St. Pius X for the Church, which is a living thing. Who wants the reforms? Priests in parishes or chancery priests?

Please print more articles on liturgical reform.

Sincerely,
M.J.F.

Wisconsin

How To Carry The Burse

IN the June 1956 issue of THE PRIEST the question was asked, "Is it permissible to carry the pyx in an inner pocket when carrying Holy Communion to the sick? I have heard that the S.C.R. has refused to sanction this custom for another country." The answer said, "I find no objection to our longstanding custom of carrying the Blessed Sacrament in such a manner when we are 'on sick call.' . . . I do not know of the decree of the Sacred Congregation of Rites to which you refer — but perhaps it referred to a country like Spain and decreed that the Eucharist is still to be brought publicly to the sick. This is just a guess."

I read the answer and remembered that I had read that decree in a book on the rubrics. The decree stated that whereas the author had stated that one could bring the Eucharist privately to the sick in a pyx placed in an inner pocket and used for nothing

Correspondence

else, the author must correct his book and adhere to the rubrics.

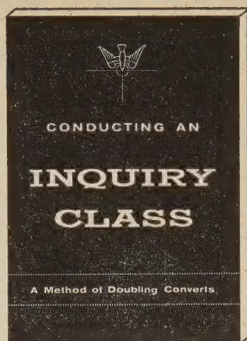
Commenting on the rubrics the author states, "It (the bursa) should be securely closed and fastened round the neck by a cord or chain so as to prevent the danger of the pyx falling or of any of the particles being shaken out." (n. 806) "Whatever it (the 'bursa') be made of, it should not be permitted to hang loosely from the neck, but be made fast on the breast, as the rubric here directs, so as to prevent the danger of the pyx falling or of the Blessed Sacrament being shaken out. This may be done as the words of the rubric — *alligare, adstringere* — would seem to suggest, by means of strings attached to the case or bursa." (n.807)

Father O'Kane

The author of this book was a priest in the ministry in Ireland who was asked to give lectures on the pastoral ministry to students in fourth year theology at Maynooth. The priest's name was James O'Kane. After some years he gathered his notes into a book and called the book "Notes on the Rubrics of the Roman Ritual regarding the Sacraments in General: Baptism, Eucharist and Extreme Unction."

The book in its first edition maintained that the priest on a sick call could place the pyx with its covering into a pocket made in the vest for that purpose and used for no other. In its third edition the author says, "But the Sacred Congregation of Rites, referring to the matter, requires that when the Blessed Eucharist is carried,

NEW . . . and needed!



Designed to assist pastor and lay leader to bring the churchless to the Inquiry Class.

*A hand-book for training
the zealous parishioner*

From prayers to plans and book lists, this new manual sets out the basic procedures tested by one of America's foremost leaders in the Apostolate to the Convert.

In 24-pages, Father O'Brien outlines the method of: 1) recruiting prospects, 2) conducting the class, 3) receiving the converts.

Stressed generally is the necessity for fostering a pastor-parish zeal for convert work; particularly, the teamwork needed between pastor and a select group of laymen to man an appealing and effective program.

Details and suggestions presented in this booklet are of invaluable aid to pastor and layman. They will prevent repetition of mistakes made in the past and will presage success in future endeavors.

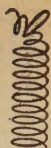
30c per copy

Five or more, 25c each
\$11.50 per 100 plus postage

OUR SUNDAY VISITOR INC.
HUNTINGTON, INDIANA

ADVERTISERS

in this issue



Allied Brief Case Co.	566
Calhoun Co., L. A.	574
Carmelite Monastery	578
Casavant Freres Limited	633
Catholic Boy, The	568, 569
Catholic Choirmaster, The	578
Catholic Mutual Relief Society	576
Catholic University of America Press	632
Char-Lite Mfg. Co.	632
Community Counselling Service Inc.	599, 600, 601, 602
Crow Wing Garments	561
Emkay Candles	Second Cover
Finn & Associates, Thomas R.	567
Fischer & Bro., J.	633
Francis Co., The Charles J.	577
Gold Co., The Hugo A.	562
Heinzeller, Hans—The Woodcarver	637
Knights of the Altar	629
Lawson Associates Inc.	571
Mahoney, Wielert & O'Brien	580
Ministers Life & Casualty Union	579
Muench-Kreuzer Candle Co. Inc.	2d Cover
Newman Bros. Inc.	635
Newman Press, The	563
Our Sunday Visitor Inc.	636, 639
Parsons and Parsons Company	636
Pflaum Publisher Inc., Geo. A.	565
Pierce & Co., M. H.	572
Shreve & Company	570
S. V. D. Catholic Universities	573
Toomey Company, The R. J.	631, 634
Verdin Company, The I. T.	575
Will & Baumer Candle Co. Inc.	Back Cover

Correspondence

what the rubrics prescribe be observed in every particular: 'In hoc casu adamussim servetur quod praescribit Rubrica.'"

The third paragraph of the letter is taken from the sixth edition of this excellent work. The book was read in America as well as Ireland and was even translated into French. The decree prefacing the book was the reason for the book's wide acceptance, the author says in his preface to the third edition. The Decretum prefixed to the book said:

Sacra Rituum Congregatio, exquisito prius voto Censoris Theologi specialiter deputati declarandum censuit ex parte Liturgica nihil obstare quominus vere commendabile et accuratissimum hoc opus cui titulus "Notae super Rubricis Romani" a R. D. Jacobo O'Kane, Anglica Lingua exoratum iterum typis mandetur, servatus sequentibus conditionibus, nimirum . . .

Asserit posse poni Sanctissimam Eucharistiam in sacculo ubi privatim deferre permittitur. In hoc casu adamussim servetur quod praescribit rubrica.

Sigillum:

Sacrorum Rituum Congregationis

14 Februarii MDCCCLXVIII

I hope this will clear up matters now. And in looking over the rubrics given in the Ritual of 1925, the same prescriptions are given as were given when the book "Notes on the Rubrics of the Roman Ritual" was written.

Your sincerely in Christ,
William Slaney

St. Joseph's Church
Halifax, N. S.

PROJECTS FOR INSTRUCTING CATHOLIC STUDENTS IN PUBLIC SCHOOLS

Plan NOW for classes next September

Advanced Course for Catholic Living



*by Sisters,
Mission Helpers of the Sacred Heart.*

BOOK ONE

Instructions in this book for ninth grade students deal with "Man As An Individual in His Relation to God."

BOOK TWO

This book for the tenth grade student in public high school deals with "Man in Society and His Relation to God." It builds on the fundamentals of sociology, theology and Church history.

STUDENTS MEMO PAGES

for Advanced Course for Catholic Living (Books One and Two)

Lessons in master text outlined on single pages. Suggest Scripture texts; ideas to remember; ideas to analyze. Plus two blank pages per lesson for notes.

Correlated with the text, the memo book is a valuable aid to the student in preparing and learning the lessons.

BOOK ONE—First Year High School

Single Copy	5 or More	100 Copies
-------------	-----------	------------

Teachers Manual

216 pages—size 8½"x11"	2.75	2.50	130.00
------------------------	------	------	--------

Students Memo Pages

120 pages—size 6"x9"	1.25	1.10	56.00
---------------------------	------	------	-------

BOOK TWO—Second Year High School

Teachers Manual

192 pages—size 8½"x11"	2.50	2.25	125.00
------------------------	------	------	--------

Students Memo Pages

96 pages—size 6"x9"	1.00	.85	40.00
--------------------------	------	-----	-------

Order from **OUR SUNDAY VISITOR** Huntington, Indiana

Entirely new!

WILL & BAUMER

GAS CANDLE LIGHTER

Here's the first new improvement in candle lighting technique in over 2,000 years!

Instead of a waxed taper, Will & Baumer's new Gas Candle Lighter uses *propane* gas to light the wick. The flaming jet—adjustable to a length of three inches—instantly ignites the candle. Gone is the fumbling and uncertainty often associated with lighting high altar candles. Even if wicks are hidden from view, bent or broken, the high heat intensity of the gas causes immediate combustion.

This unique new gas lighter is completely safe in trained hands. Several built-in safety features make this new gas type lighter far safer than old style lighters. Normal precaution is all that is necessary. Wall holder equipped with lock and key prevents the curious and unauthorized from tampering with the lighter.

Lighter is furnished complete with disposable gas cylinder, holder and three replacement cylinders. Each cylinder holds enough fuel for approximately 15 hours of burning time.

For further information, see your Will & Baumer representatives, or write direct.

The Pioneer Church Candle Manufacturers of America

Purveyors to the Vatican
by Appointment

Syracuse
Chicago

Boston
Los Angeles

New York
Montreal

**Will &
Baumer**
CHURCH CANDLES